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THE HISTORY
OF
ST. JAMES' CHURCH
(PROTESTANT EPISCOPAL)
LANCASTER, PENNSYLVANIA



THE HISTORY
OF
St. James' Church
(PROTESTANT EPISCOPAL)

1744-1944

By

H. M. J. KLEIN, PH.D., LITT.D.
Audenried Professor of History, Franklin and Marshall College
and
WILLIAM F. DILLER, A.M.
Registrar of the Vestry



PUBLISHED BY THE VESTRY
ST. JAMES' CHURCH IN LANCASTER, PENNSYLVANIA

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THE VESTRY OF
ST. JAMES' (Protestant Episcopal) CHURCH
LANCASTER, PENNSYLVANIA

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FOREWORD

THIS is the story of things that outlive war. It is the record of that which continues in spite of world conflicts. Not only is the history of an old church like St. James' of Lancaster a matter of personal and local interest; but, more important, it is the record of the life of an institution which has a personality of its own with an influence extending far beyond local conditions.

In the preparation of this book at the request of the Bicentennial Committee of St. James' Protestant Episcopal Church of Lancaster, Pennsylvania, I have been very fortunate in having access to a large amount of documentary material relating to the early history of St. James' Parish. The records of the church, while having a few gaps, are, on the whole, in an excellent state of preservation. It is unfortunate that the limits of this book will not permit the publication of the records of at least the eighteenth century rectors of the church.

The preparation of this volume was directly suggested by the approaching Bicentennial celebration of the founding of St. James' Church, which, according to the records, occurred on Wednesday, October 3, 1744. For telling the story of the development of the congregation this celebration was regarded as a peculiarly auspicious occasion.

I am under obligations to many people in the prosecution of this work. Special acknowledgment is due to Mr. William Frederic Worner, who spent many years in gathering material for a history of St. James' Church, and who should really have written this book but for reasons of health and absence from the City of Lancaster was unable to finish the work he had so ably and sincerely begun. His gracious help in affording me the use of the invaluable collection of manuscript material he had gathered aided greatly in making possible the writing of this book.

Mr. Worner has always contended that, when it was decided in the middle of the eighteenth century to name the church in honor of Saint James, the Apostle, the exact title was "Saint James's Church." In this he is undoubtedly correct, for in the old manuscripts that title is used; but throughout the nineteenth century to the present date the title has been "Saint James' Church," and thus it is known to the present generation.

Further acknowledgment is here made to the courteous services of the officials of the Pennsylvania Historical Society and of the Lancaster County Historical Society, to Mr. Herbert B. Anstaett, librarian of the Fackenthal Library of Franklin and Marshall College, to the Reverend Robert C. Batchelder, rector of St. James', to the members of the Bicentennial Committee of the church, to Mr. Robert Verelle Moss, Jr., Mrs. Herbert R. Herington and Mrs. William G. Conrad who helped me so willingly and graciously in the organization of historic material, and especially to Mr. William F. Diller, registrar of the vestry for additional research and for the preparation of the manuscript.

The writing of this book has been a pleasure and a durable satisfaction. It is not often that a writer of history is confronted at the beginning with an abundance of source material, the organization of which is most difficult. I am aware of the imperfections of this book, and can only say that under frequently unfavorable circumstances I have tried to do my best.

H. M. J. KLEIN

Franklin and Marshall College

Lancaster, Pennsylvania

July 1, 1944

INTRODUCTION

St. James' Church in the Perspective of 200 Years

To the modern man the year 1744, the date of the founding of St. James' Church, seems lost in the hazy remoteness of antiquity. Before the eighteenth century was half spent, while George II was yet on the throne of England, when George Washington was a boy of twelve, more than a decade before the genius of William Pitt had brought the British Empire to the point of its highest ascendancy, the colonial settlements in the Province of Pennsylvania were still widely scattered. Lancaster was among the more fortunate of these settlements. It had become a town in 1730 and a borough in 1742. The church people of Europe were gathering here and there into organized congregations. Their peace in 1740 was considerably disturbed by the coming from England of George Whitefield, the great evangelist and preacher. His persuasiveness caused the loyalty of some of the church people to weaken; but in others it had the opposite effect, serving to strengthen the ties that bound many pious people to the church of their homeland. Missionaries were sent from Europe to organize here in the wilderness of the New World the local congregations, which in the course of the past two hundred years have become centers of wide religious influence.

CHAPTER I

Background and Relation to the Church of England

THE Church of England began her missionary activities on the continent of North America in our earliest colonial days. In the Jamestown colony of 1607, the Rev. Robert Hunt, of the Anglican Church, celebrated the Lord's Supper for the first time on the Atlantic seaboard. From Virginia, the Church of England turned her attention to the colonies farther north. Then after King's Chapel, Boston, had been organized in 1682, and Trinity Church, New York, in 1693, the Anglican effort was centered in New Jersey and Maryland.

Meanwhile, in his grant to Pennsylvania, dated March 4, 1680, Charles II provided means whereby the Church of England might be established in Penn's province:

"And our further pleasure is that if any of the inhabitants of the said province (to the number of twenty), shall at any time hereafter be desirous, and shall by any writing, or by any person deputed for them, signify their desire to the Bishop of London for the time being, that any preacher or preachers approved of by the said Bishop be sent unto them for their instruction, that then such preacher or preachers shall and may reside within the said province without any denial or molestation whatsoever."

The first services of the Church of England in Pennsylvania were conducted for a Swedish congregation in Upper Merion. The first Episcopal Church building in the Province of Pennsylvania was at Tinicum. In 1695 Christ Church, Philadelphia, built its first house of worship; and in 1700 a new church building was erected at Wicacoa, known as Gloria Dei (Old Swedes' Church, Philadelphia).

From the beginning of the eighteenth century to the end of the Colonial Period, the Church of England made sporadic and half-hearted efforts to follow the settlers to the overseas domin-

ions. These efforts, at first not producing much tangible result, were finally made effective through the agency of the Society for the Propagation of the Gospel in Foreign Parts, an organization which held its first meeting on June 27, 1701, in Lambeth Palace, the Archbishop of Canterbury presiding. The S.P.G. was organized through the efforts of the Rev. Thomas Bray, who after a visit to the colonies saw the need for churches and religious instruction in the New World. The purpose of the Society was to do missionary work among the Indians and the Negroes, and also to establish churches for the white settlers in those colonies where there was a lack of organized religious services.

In an effort to secure a preliminary survey of the field, the Society appointed the Rev. George Keith, a former Quaker, to be its first missionary. It was his duty "to traverse the colonies, inquire into the spiritual condition of the people, and to awaken them to a sense of the importance and reality of the Christian religion." From the information gathered by him and his volunteer assistant, the Rev. John Talbot, the Society started appointing and sending out missionaries.

One of these missionaries, the Rev. Robert Weyman, having arrived in America in 1719, established his residence at Oxford in Pennsylvania and served the congregations at Radnor and White Marsh. In a letter dated October 1, 1726, he wrote that he often traveled to preach to the Episcopal congregation located at Churchtown. Since the houses of the people there were too small to contain the congregation, the services were held under the shade of a large tree until 1733, when Bangor Church was built. The Rev. Griffith Hughes was the clergyman when this first Episcopal church in Lancaster County was completed.

About eight miles to the south of Churchtown, across the Welsh Mountains, at a place called Pequea, another congregation of the Church of England was established at an early date. The Rev. Richard Backhouse, missionary of the Society for the Propagation of the Gospel in Foreign Parts, stationed at Chester,

officiated at Pequea for the first time on February 4, 1728. One month later, he wrote that the people at Pequea were building a church in which he planned to preach once a month "about the middle of the week." This church, now known as St. John's Protestant Episcopal Church, is located at Compass, in Chester County, a few yards to the east of the Lancaster County boundary line. But, for generations, the church has been attended by so many people of Lancaster that its history has always been looked upon as belonging to this county.

On June 14, 1742, the Rev. Mr. Backhouse wrote the secretary of the S.P.G. that the population of Pennsylvania was increasing rapidly and that many congregations of the Church of England were without ministers. He said that if the Society could open a new mission, the town of Lancaster was an ideal place.

THE REVEREND RICHARD LOCKE

1744 - 1749

George II was King of England
Louis XV was King of France
1744-1748. King George's War
George Washington was twelve years old



SKETCH OF THE OLD COURT HOUSE IN PENN SQUARE
(Where St. James' Church was organized in 1744
and where the early services were held)

CHAPTER II

The Founding of St. James' Church—The Reverend Richard Locke, 1744

IN 1712 the region that is now known as Lancaster County was erected into the township of Conestoga, then a part of Chester County. The new township took its name from its chief stream, the Conestoga River. Among the Indian tribes who dwelt in the primitive forests of Lancaster County were the Susquehannocks. Racially they belonged to the Iroquois; but they allied themselves with the Algonquins, and were constantly at war with the Iroquois confederacy. The English referred to them as the Susquehannocks; the Pennsylvanians, however, called them the Conestogas.

On May 10, 1729, the new county of Lancaster was created by an Act of Assembly. In it were about 3500 inhabitants, widely scattered throughout the interior parts of Pennsylvania, including the region of the Conestoga and the Susquehanna rivers. The main highway from Philadelphia to the Susquehanna was called the Conestoga Road. As it left Market Street, it followed an Indian trail, running through West Chester and the Gap, passing four miles south of what is now the city of Lancaster. Over this road, in the famed Conestoga wagons, went the first settlers to cross the Allegheny Mountains. To the north was another important highway, known as the Old Peter Bezillion Road.

In 1730, one year after the founding of Lancaster County, Lancaster townstead was placed midway between these two important highways. Andrew Hamilton, a prominent Philadelphia lawyer and former Attorney General of Pennsylvania, and his son, Colonel James Hamilton, later Lieutenant Governor of the Province, saw the possibilities for profit in a tract of land

on which a town and a county seat could be erected. They selected the present site of Lancaster and proceeded to lay out a town plot two miles square, with the main streets running north and south, and east and west.

When laying out the townstead of Lancaster, the Hamiltons made provision for the erection of church edifices, and gave plots of ground to each of several denominations.

James Hamilton not only gave three town lots in 1744 to Saint James' Parish upon which to erect a church and locate a graveyard, but also made a subscription toward the erection of a church building. Lot No. 34 on the town plan was used for the graveyard, and lots No. 35 and 36, were for the church and other parish buildings. A ground rent of fifteen shillings each, for lots 35 and 36, remained in force until May 16, 1843, when the rent was finally extinguished.

A great Indian treaty conference was held in Lancaster Borough from June 22 to July 4, 1744, at the court house in Penn Square. It was attended by the Hon. Geo. Thomas, Lieutenant Governor of the Province of Pennsylvania; by the Commissioners of Maryland and Virginia; by Conrad Weiser, the interpreter; and by the deputies of the Onondagas, the Senecas, the Cayugas, the Oneidas, and the Tuscaroras.

Witham Marshe, secretary of the Maryland Commissioners, in his journal of the Treaty at Lancaster, describes this conference in detail. Among other things he says, "A clergyman of the Church of England sometimes officiates in the courthouse, there being no church here built by those of that persuasion." During the conference the chaplain of the Maryland Commissioners, the Rev. Thomas Cradock, clergyman of the Church of England, conducted religious services in the court house according to the ritual of the Established Church.

St. James' Parish was organized exactly three months after the close of the Indian treaty conference, when "accidentally" the Rev. Richard Locke arrived in Lancaster. Throughout his ministry, the congregation continued to use the court house for

their services, since the church building was not completed until 1753.

The Rev. Richard Locke, having received from George II £20 toward the expenses of his passage, left England for Bermuda in 1743. He stayed there eight months, then sailed for Charlestown, South Carolina, as he thought, but actually landed in Philadelphia. He arrived at Lancaster in the autumn of 1744, met the churchmen of the community; and on Wednesday, October 3, 1744, a congregation of the Church of England was formally organized.

The opening entry of the first minute book of St. James' Parish contains the following account of the proceedings:

"October 3rd, 1744. The Rev. Mr. Richard Locke, accidentally coming into this our Borough of Lancaster, a little before ye Date hereof, we agreed to give him what encouragement we could for his Residence amongst us. And though destitute of any Sett Place of Worship for performing ye Divine Service of ye Church of England, & Its Members here (being) but very few, yet in order to keep up & maintain ye polity or Government of ye Church, we have met this Day for chusing of Church Wardens and Vestrymen, when ye following persons were unanimously chosen:

Church Wardens: Thomas Cookson, Esq., and John Postlewaite.

Vestrymen: Edward Smout, Esq., John Foulke, Daniel Syng, Morgan Morgan, William Bristow, and John Connolly."

Of these men, Cookson and Postlethwaite were the most prominent. Thomas Cookson, Esq., the first rector's warden of St. James' Parish, was also the first chief burgess of Lancaster; John Postlethwaite was the proprietor of the famous Postlethwaite's Tavern, in which the first court of Lancaster County was held.

At a meeting of the vestry, held on Easter Monday, April 15, 1745, it was agreed that the church wardens and vestrymen chosen October 3, 1744, when the congregation was formally organized, should continue in office, with the addition of Patrick Carrigan and Edward Taylor to the vestry. Thomas Cookson was appointed to receive subscriptions for the erection of a stone church in which services were to be conducted according to the Prayer Book of the Church of England. It was planned to build

the church upon the land given by James Hamilton. With the receipt of an encouraging number of subscriptions, work was started, prior to the fall of 1746, on a stone church. After the stone work had been completed and the rafters put in place, it was found that the expense of completing the roof exceeded the amount of money on hand; and the congregation then decided to ask the assistance of benevolent and well-disposed persons in the Province. Vestrymen and zealous members appealed to Thomas Cookson to use his influence with his friends for subscriptions for the "further carrying on and finishing this so laudable a design, without which we, being so few in number, can never accomplish what we have so happily begun." Mr. Cookson used his influence among his friends in Philadelphia, and "by industrious application and unwearied diligence" succeeded in raising an additional £61, 5s, which enabled the congregation to put a roof on the building. The church, however, remained unfinished, to the disappointment of the Rev. Mr. Locke, who wrote on April 11, 1747, in part as follows:

"Here (Lancaster) was a church begun above two years ago: but the clerk would not suffer any clergyman to be present at the laying of the foundation, and it is still unfinished. About half an acre of land was given for that use. Here was near £100 subscribed, and large collections made since, but no one knows what is become of the money."

On April 13, 1747, he wrote:

"They have begun a church, but by mismanagement, the leading men being too much inclined to the New Lights, they have run the parish into debt."

With his appointment as itinerant missionary for Pennsylvania and New Jersey, Mr. Locke received a yearly salary of £50 from the Society. In his official capacity he also served the congregations of Bangor Church at Churchtown, which numbered about 100 members, and of St. John's at Pequea, which was somewhat larger and richer.

Not long after he arrived at Lancaster, Mr. Locke extended

his activities westward. At a place called Conewago, near Hanover, he preached, baptized, administered the Sacrament, and organized the congregation now known as Christ Church, Huntington, Adams County. He wrote:

"I believe (they are) very poor, for they could not raise twenty pence to bear my expenses, for money is very scarce in those parts. Ten years ago, there was not a white man in all those parts, but all (were) Indians, who are all gone back into the interior, and it is surprising to think how the white people have since increased."

Mr. Locke also described his visits to places "just over the great Susquehanna River, about fourteen miles from Lancaster." York was one of the places he visited.

For some time each of the three churches—Bangor Church at Churchtown, St. John's Church at Pequea, and St. James' Church at Lancaster—were of the opinion that the missionary for the district should have his headquarters in their respective towns. The maneuverings of the congregations were well described by the Rev. Richard Backhouse, missionary of the Society stationed at Chester, who wrote that the congregations of Lancaster and Churchtown "have petitioned the Society" and that the congregation at Pequea had drawn a petition which—"they communicated to Mr. Thomas Cookson of Lancaster, prothonotary; he requesting the favor of the people at Pequea so to do, that they might, like brethren, join in the request, which they readily agreed to do; but (behold the sincerity, shall I say, or the artifice, of some men!) he kept their petition and privately posted away one for the Church people living in and about Lancaster town, where they had neither church, glebe, nor any provisions made for the reception of a clergyman."

The relations between Mr. Locke and his flock in Lancaster were not happy. Mr. Backhouse on May 27, 1747, wrote:

"I must needs say there are some among them who are got into commissions in the government, and who have not religion much at heart; nay who despise Mr. Locke, a regular, sober, good man, and never go to public worship with him, or maintain a friendly, kind, Christianlike intercourse or correspondence with him; who yet set themselves up as heads of the congregation. . . ."

"These gentlemen of caprice at Lancaster town do not pay a just deference to Mr. Locke, as they ought. . . ."

Mr. Locke worked under great difficulties at Lancaster: the community was not sympathetic—"An English clergyman meets with very little protection and much less charity;" the church remained unfinished and his congregation apathetic—"I have preached here, in the court house in Lancaster, every other Sunday for near three years, and have not received £20, and have neither surplice nor Common Prayer Book, but what I carry in my pocket;" his work also demanded much travel—to Churchtown, to Pequea, and to the lands westward.

On September 10, 1748, he sold the half acre lot of ground which he and his wife Sarah had purchased soon after arriving at Lancaster Borough. He received £120 for it, or a profit of £110, which was indeed remarkable when it is remembered they had held the lot for only four years. Soon after disposing of his real estate, he left Lancaster.

On October 19, 1748, the Rev. Robert Jenney, rector of Christ Church in Philadelphia and commissary for Pennsylvania, wrote to the secretary of the Society as follows:

"The county of Lancaster is very large; and what Mr. Locke writes to the honorable Society concerning the state of religion therein I believe is very true. But I am humbly of the opinion that he had neither solidity, temper, nor discretion to mend the matter. And now that he is gone to London by way of Maryland, . . . and if the honorable Society will please send a prudent person with books proper to encounter such a set of opinions, . . . I am of the opinion that great advantage will accrue to the propagation of the Gospel."

Mr. Locke, in 1749, was licensed by the Lord Bishop of London to officiate in Virginia.

The first legacy to St. James' Church was given by Mary Prattor of Earl Township, Lancaster County, by her will, dated March 14, 1747. She bequeathed "to the Church of England at Lancaster Borough the full and just sum of Two Pounds Pennsylvania currency to be laid out for the use of the same at ye disposal of the minister and churchwardens."

THE REVEREND GEORGE CRAIG

1751 - 1758

- 1752. Benjamin Franklin's experiment with lightning
- 1754. French and Indian War began
- 1754. Albany Plan of Union. First attempt to bring the colonies together

CHAPTER III

The Reverend George Craig, 1751-1758

AFTER the departure of the Rev. Richard Locke, in the autumn of 1748, the Episcopal congregations at Lancaster and vicinity were without a clergyman until the arrival of his successor, the Rev. George Craig, in the spring of 1751. Although he had received his appointment to the mission in Pennsylvania and New Jersey in 1748, Mr. Craig lingered in England until the fall of 1750, when he was licensed by the Lord Bishop of London. During this interval, the various congregations—at Lancaster, at Churchtown, at Pequea, at Huntington—were impatiently awaiting the arrival of their minister; the people at Huntington were especially anxious, since the Society granted Mr. Craig permission to reside there, if he considered it desirable for his headquarters.

After a long and tedious voyage, Mr. Craig landed in America on May 17, 1751. As soon as the Lancaster congregation heard of his safe arrival and learned that he was permitted to use his discretion in the selection of his headquarters, they sent him a cordial invitation to dwell in their town. Before coming to a decision, Mr. Craig traveled to several of the congregations committed to his charge. On June 2, 1751, he preached at Trenton, and two weeks later at Pequea. The following Wednesday, June 19, 1751, Mr. Craig visited the church people in Lancaster, where “there was a pretty congregation and a good church, built of stone, though unfinished. Upon the prospect of making the town the chief place of my residence, they have opened a subscription for finishing their church against winter.” Apparently, Mr. Craig was satisfied with the town, for he decided to make it the place of his residence. The congregation, much pleased with this announcement, held a meeting in the court house six days

later in order to secure subscriptions for completing the church building. Thomas Cookson, William Jevon, and Governor Hamilton were the largest of many contributors.

The parish once more being under the direction of a minister, a congregational meeting was held to elect officers; and Thomas Cookson and William Jevon were elected as church wardens. When the vestry met on Easter Monday, April 15, 1752, it was announced that seventeen members of the congregation had pledged themselves to pay various sums, a total of £38, 4s, for the support of the rector. Nine months later, on January 7, 1753, the wardens reported to the vestry that the church was completed, except the platform and the arrangement of the pews. At a subsequent meeting the vestry was informed that the locust ground sills were generously provided by Mr. Cookson, with no expense to the congregation. After the completion of the platform on which the communion table was placed, the members of the church were informed that they could erect their respective pews at their own expense. The church was built of rough limestone and was forty-four feet long on Orange Street and thirty-four feet wide along Duke Street. In accordance with an old English custom, the altar, or communion table, was against the eastern wall. The entrance was on the south side near the west end of the building—opening on Orange Street; and the font stood at the west end, near the door. The pews were square with seats all around except at each entrance. The church being now almost complete, it was “designated by ye name of St. James's church, in ye Borough of Lancaster.”

The oldest tombstone in the churchyard was erected on March 4, 1752, to a child named Susannah Hart; but no authentic record exists to show who was the first person to be buried there.

On March 20, 1753, Thomas Cookson, who had labored diligently to complete the church building at Lancaster, passed away at the age of 43 years. He was buried in the churchyard;

his tombstone may be seen in the vesting room of the present church.

The vestry on June 8, 1753, agreed to place the pulpit against the "easternmost peer" on the north side of the church.

About this time, the Rev. Mr. Craig, who had never been in robust health, finding that his journeys to his various mission stations were extremely fatiguing, wrote to the Society to ask that he be transferred to a settled mission. Mindful of Mr. Craig's request, the Society sent the Rev. Mr. Locke, the former missionary, back to Lancaster with a note saying that the bearer had been re-appointed missionary to the Province of Pennsylvania and more especially to the town of Lancaster and "to those in the parts adjacent thereto." The communication displeased the members of the congregation and aroused the indignation of the officers. Mr. Locke was too well known to be welcome to the churchmen in Lancaster, where he had already spent four unprofitable years.

The wardens and vestrymen, realizing that Mr. Locke would be unacceptable, hurriedly dispatched a petition to the secretary of the Society in London. This petition stated that Mr. Locke was a person—

"altogether improper to go on with the good work so happily begun, being rendered so by some unhappy divisions that were, in the time of his late ministry here, between him and several of the principal men of the congregation, which, we have good reason to think, will not subside."

The letter closed with the request "that the Rev. Mr. Craig may be continued among us, instead of the Rev. Mr. Locke." Mr. Craig likewise wrote a letter asking that he be allowed to stay since—

"he finds the affections of the people of all denominations in his itinerant mission so great that he chooses to continue to officiate among them."

The situation was solved by the retention of Mr. Craig in Lancaster and by the appointment of Mr. Locke to Lewes, Delaware.

On January 14, 1754, Mr. Craig wrote to the Rev. Richard Peters of Philadelphia that one of the executors of the will of the late Edward Smout desired to know to whom he should pay a bequest, since the church was not a body corporate. Mr. Smout, who had died in 1751, had bequeathed money to the church to be used for repairs and for the maintenance of a minister. Deciding that the parish must become a corporation, Mr. Craig requested Mr. Peters to interest the governor in granting a charter for St. James' Church in Lancaster.

Other matters of importance were being considered and carried out in 1754. The congregation was seriously thinking of raising £300 for constructing a steeple, building a pulpit, and for finishing the altar of the church. On May 21, 1754, it was decided "that a box shall be carried about every Sunday for a collection to keep the church and churchyard in repair."

The vestry on December 29, 1754, decreed that the sexton, John Morris, receive five shillings for digging a grave and that he be allowed forty shillings annually for taking care of the church and for ringing the bell. This was probably a hand bell or "a small one obtained for the purpose of calling the congregation together."

The material activities of the church in 1755 were concerned with various improvements in the building, the chief contributors to a subscription being the Rev. Richard Peters, the Rev. Geo. Craig, Joseph Rose, William Jevon, Samuel Boude, Edward Shippen, George Gibson, and George Ross. With the money thus raised, Dr. Samuel Boude was instructed to employ workmen to finish the pulpit, the font, the communion table, and to build seats made of pine for the use of servants. Dr. Boude, a vestryman, at one time was chief burgess of Lancaster; while George Gibson, also a vestryman, was the proprietor of the famous Gibson's Tavern on East King Street, around which the town of Lancaster was built.

In 1756 the relations between the minister and the vestry began to grow less pleasant, because of a disagreement as to the

method of choosing the rector's warden. Mr. Craig contended that he could appoint as a warden any member of the congregation, but the vestry maintained that he must make his choice from the vestrymen. The matter came to a crisis at a meeting of the vestry on April 26, 1756, when Mr. Craig chose Charles Morse from the congregation at large to be his warden. The entire vestry, with the exception of David Stout, dissented, asserting that the choice was irregular and contrary to the custom of St. James' Parish, which limited the selection of a warden from the vestrymen. Since Mr. Craig was determined not to have any person save Mr. Morse for his warden, the vestry, who had elected John Clark as their warden, then vacated their choice and resolved that George Ross and George Sanderson, wardens of the previous year, should continue in office. From that time the relations between the rector and the people grew steadily worse. At a later meeting of the vestry, on July 12, 1756, in the presence of Mr. Craig, exception was taken to an entry made by the clergyman in the vestry book, in which he stated that pew rates were levied for the support of the minister. The vestry made it clear that he was not authorized to make such an entry in the minute book. Probably irritated by this state of affairs, Mr. Craig wrote to the Society requesting that he be transferred to the mission at Chester if it should become vacant, since he was too feeble to discharge the duties of itinerant.

The next year, 1757, the quarrel between the minister and the vestry was renewed. Mr. Craig again refused to choose his warden from the vestry, and the vestry again resolved to abide by the old rules and customs and not permit a warden to be chosen from outside their number. The result was that Mr. Craig was defeated in his choice; and the vestry chose two wardens, George Ross and Samuel Boude. After such an unpleasant experience, it is not surprising that Mr. Craig desired to be transferred to another parish. Again, at the annual election of officers the following year, 1758, this matter came up for discussion. The wardens and vestrymen waited on Mr. Craig and informed

him of those who had been chosen vestrymen so that he might select one of them as his warden, but he refused to make such a selection. This action resulted in the continuance of George Ross and Samuel Boude as wardens for another year.

The quarrel was finally ended when the Society on April 21, 1758, appointed Mr. Craig to the mission at Chester and sent the Rev. Thomas Barton to the parishes in Lancaster County. Mr. Craig continued to officiate in Lancaster until his successor arrived in the spring of 1759.

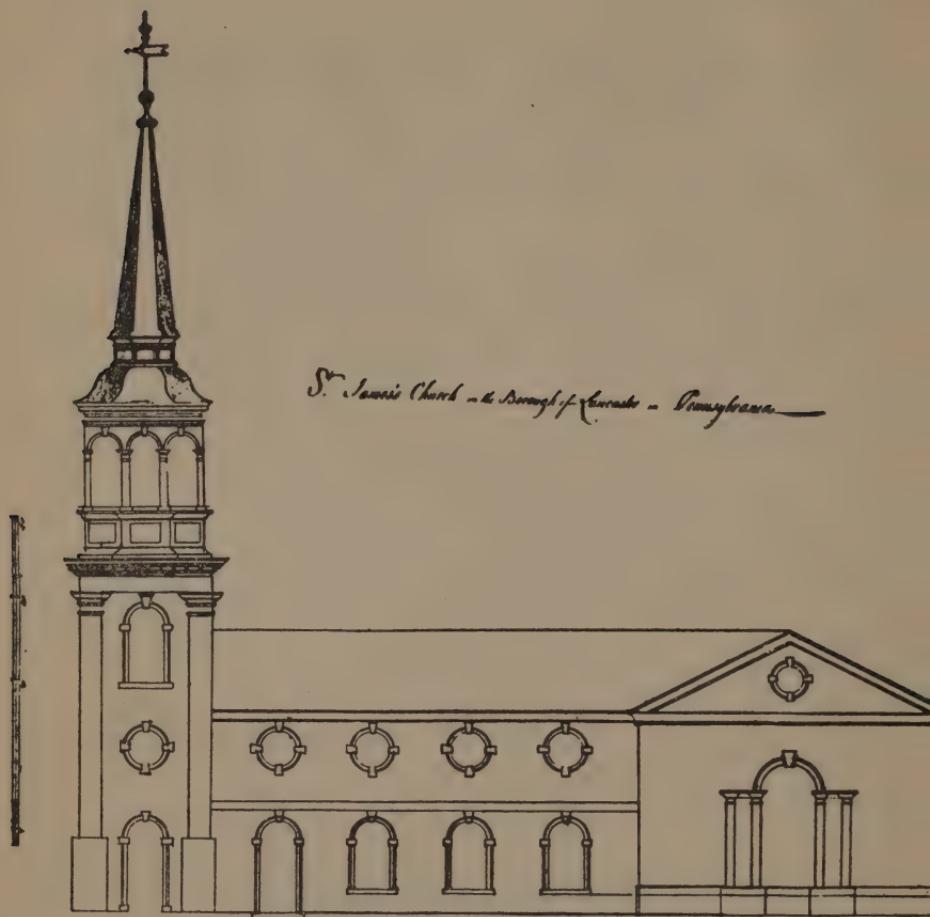
Before leaving, Mr. Craig recommended for holy orders Charles Inglis, whom he had known for four years, three of which had been spent as preceptor of the Free School in Lancaster. Mr. Inglis subsequently became rector of Trinity Church, New York, and in 1787 was consecrated Bishop of Nova Scotia—the first colonial bishop in the British Empire.

The Rev. George Craig continued his work at Chester from 1758 to 1783. He died January 15, 1784, in his 74th year, and was buried under old St. Martin's Church at Marcus Hook, Pennsylvania.

THE REVEREND THOMAS BARTON

1759 - 1778

- 1760. Accession of George III in England
- 1763. French and Indian War concluded
- 1770. Boston Massacre
- 1773. Boston Tea Party
- 1774. Accession of Louis XVI in France
- 1775. American Revolution began
- 1776. Declaration of Independence was signed
- 1777. Stars and Stripes adopted. The colonies now possessed a visual symbol of unification.



ARCHITECT'S DRAWING OF ST. JAMES' CHURCH ABOUT 1762
(Found in 1930 at headquarters of S. P. G., London, by
Prof. A. H. Young of Trinity College, Toronto)

CHAPTER IV

The Reverend Thomas Barton, 1759-1778

THE Rev. Thomas Barton, one of the most interesting figures in the history of St. James' Parish, served as rector of the church for nearly twenty years, including a portion of the period of the American Revolution.

Born in Ireland, in 1730, he came to America shortly after his graduation from Trinity College, Dublin, and became a tutor for two years in the Academy of Philadelphia. After his ordination on January 26, 1755, at St. Margaret's, Westminster, by the Right Rev. Edmund Keene, D.D., Bishop of Chester, he was appointed itinerant missionary for York and Cumberland counties, Pennsylvania.

The Rev. Mr. Barton, having reached the field of his labors about the close of May, 1755, began his work as missionary in the congregations at York, Huntington, and Carlisle. In each parish he settled wardens and vestrymen, and decided to officiate three Sundays out of six at Huntington, two at Carlisle, and one at York. Later extending the area of his work, he visited Shippensburg, Harrisburg, and four or five other places four times a year to administer the Sacrament and baptize children.

Scarcely had Mr. Barton commenced his mission work when his attention was called to the wretched condition of the Indians.

"When he heard that a number of them had come down from the Ohio to Carlisle to dispose of their fur and deer-skins, he took occasion to go among them to secure their good will, in the hope of making himself useful to them. He invited them to church, and such of them as had any knowledge of English, came, and seemed very attentive."

These later brought their companions to shake hands with him; and as a result of the interviews he had great hope of being able to bring them under the influence of Christianity. But just at

that time, the French and Indian War being in full progress, the tidings came that the forces under the command of General Braddock had been defeated, as they were marching to take Duquesne, a French fort upon the Ohio; and this defeat was soon succeeded by the alienation of the Indians, which put an end to all hope of prosecuting successfully any missionary efforts among them. Mr. Barton, now finding himself exposed to the incursions of the French and Indians, was compelled to organize his own people for defense against their enemies; and such was his zeal and activity that he even put himself at the head of his congregations, and "marched, either by night or day, whenever there was an alarm." The sermon he preached after Braddock's defeat was printed by Benjamin Franklin, with an introduction by the Rev. Dr. Smith of the University of Pennsylvania.

That the menace of the Indians was felt throughout Pennsylvania can be seen from the following letter, written by the Rev. Dr. Smith of Philadelphia to the Bishop of Oxford, England:

"Our Frontiers at present are so far from protecting themselves, or wanting the erection of new Missions, that I fear some of those already erected must fall. Poor Mr. Barton has stood it upward of a year at the risk of his life, like a good soldier of Jesus Christ, sometimes leading his people in the character of a clergyman, and sometimes in that of a Captain, being often obliged, when they should go to Church, to gird on their Swords and go against the enemy. If he and two worthy Presbyterian Ministers had not stood it out, I believe all the parts beyond the Susquehannah, where his Mission lies, would have been long ago deserted. I ventured out 3 weeks ago to visit him and some of our German schools in his neighborhood, and found him universally beloved by his people. But their Love is the most they can give him in their present distrest state; and therefore I wish your Ldp. would move the Honble. Society to make him some gratuity above his salary in these troublesome times. I am sure he both wants and deserves it."

In Lancaster the people, apprehensive of an Indian attack, erected a block-house early in December, 1755. A letter from Edward Shippen to James Hamilton supplies interesting particulars—

"There was an alarm last night about twelve o'clock. We assembled in the square, say, three hundred, but with fifty guns. It was shocking to hear at such a moment, when in expectation of the savages, that we had a sufficiency neither of guns nor ammunition. Thanks be to God, the alarm was false. The block-house will be built on the north side of the town between Queen and Duke streets. For the stockade, logs, split in the middle, will be set on end, three feet in the ground. . . . The block-house will have a small drawbridge and will be surrounded by a wide ditch. One important use is to place our wives, girls, and children within, so that they may be in safety. These are fearful times; God only knows how they will end."

In the spring and summer of 1757, Lancaster County was kept in continual alarm from Indian raiding parties. On March 29, the Indians made an attack at Rocky Springs, where one man was killed and eleven taken prisoner. Other depredations were: May 16, eleven persons killed at Paxton, Lancaster County (now Dauphin County); nineteen men killed in a mill at Quitipahilla, Lancaster County; September 9, one boy and one girl taken from Donegal, Lancaster County.

During 1758, when Brigadier General John Forbes was organizing an expedition of English soldiers, Colonials, and Indians to march against Fort Duquesne, the young men within Mr. Barton's mission offered to join the army, if he would accompany them. Accordingly, Mr. Barton proposed himself as a chaplain to General Forbes, who gratefully accepted the offer.

The difficulties which the new chaplain encountered at the very inception of his service were, doubtless, due to the fact that he represented the Church of England in an army composed in great part of Scotch-Irish Presbyterians. Nearly all the settlers of the section where Mr. Barton had established himself were of that denomination. These men did not take kindly to the appointment of a chaplain of the Church of England, so keen were the religious animosities of the time.

Concerning his troubles on this occasion Mr. Barton wrote on July 18, 1758, to the Rev. Richard Peters of Philadelphia:

"I have the success of the present Expedition much at heart, and shall think myself happy if I can do anything in my little sphere to

promote it. Dangers, Fatigues, Discouragements, and Opposition I expect to meet with; but where the Honour and Interest of the Church of England are concerned, nothing shall deter me.

"... Nature, Honour and Zeal, Patriotism would have influenced me to go in spite of every opposition. I intend to set off tomorrow and I hope my next letter will convey you the agreeable news, that the Ohio is ours."

John Penn, the Proprietary and son of the Founder, expressed himself concerning Mr. Barton's conduct:

"Nor has he done anything in the military way but what hath increased his character for piety, and that of a sincerely religious man and zealous minister. In short, he is a most worthy, active, and serviceable Pastor and Missionary."

Chaplain Barton remained with the troops until some time after the forces under General Forbes had taken possession of Fort Duquesne on November 25, 1758. The expedition gave the chaplain the opportunity of meeting Washington, Mercer, and other distinguished officers of the army.

Shortly after he returned home, in 1759, the Rev. Mr. Barton received the appointment as rector of St. James' Church at Lancaster, and missionary to the congregations of Pequea and Churchtown.

Mr. Barton accepted the transfer and officiated for the first time as rector at Lancaster Borough on Easter Sunday, April 15, 1759. A month later he moved his family to the town where he was destined to spend the next nineteen years of his life. His home was located on the southeast corner of Orange and Lime streets.

On the inside cover of an old book, there appear, the following entries written in the hand of Mr. Barton:

"Arrived and settled at Lancaster, May 15, 1759, but first preached there as minister of the place, on Easter Day, the 15th of April, 1759.

"Began with the barber May 16, 1759. Paid him one year and nine months.

"Sent Billy to school May 30th, 1759, and Hetty the same day.

"Elizabeth Hoober was hired the 7th of June, 1759.

"Subscribed £1, 2s, 6d, to the Post, July 17th, 1759, and paid him six months.

"Sent my horse to Mr. Atkinson's pasture July 23rd, 1759.

"Sent John to school August 14th, 1759.

"Sent my horse to be wintered by Jacob Nissly, November 12, 1759.
Taken away March 15th."

On Easter Monday, April 16, 1759, the congregation of St. James' Church held its annual meeting to elect vestrymen. At this meeting the Rev. Mr. Barton chose his warden, in conformity with the established custom of the parish, from the vestrymen. Thus it seems that the custom which had been opposed by the Rev. George Craig was quite acceptable to his successor. Samuel Boude was chosen the rector's warden and John Mather, the people's or vestry's warden.

Mr. Barton wrote to the secretary of the Society the following account * of his first labors in his new parish:

"Lancaster, December 21st, 1759

"Revd Sir,

"A few weeks ago I removed my family to Lancaster. I found the mission in great confusion occasioned by some unhappy disputes which long subsisted between the Gentleman I have the honour to succeed and the people. If I can be instrumental in putting an end to them, I shall think myself happy. I assure the Hon'ble Society nothing shall be wanting in me to do it; to revive the credit of the Mission, and to support the interests of virtue and religion among the people. I have the pleasure to inform you that I have a favorable prospect of doing service here. At Pequea and Carnarvon the people are furnishing their New Churches in a very handsome manner. We intend next Summer to enlarge our Church at Lancaster, having the satisfaction to see it too small for the Congregation. In short, a real Spirit of Religion and learning seems to rise amongst us.

"I have baptized since I entered upon this Mission 44 infants. I am preparing 2 families who intend to be baptized both Old and Young. The number of communicants are about 50. As to the State of the Mission over the Susquehannah the inclosed petition will inform you. I have not withdrawn, neither do I intend to withdraw my care from these poor people. I shall frequently visit them and render them every service in my power till the Hon'ble Society can provide better for them. In the County of Berks there are a Number of people of the Communion of the Church of England, who have never had an Episcopal Minister among them and I intend to visit them in the Spring and shall acquaint you with the result.

* Papers of the Lancaster County Historical Society; Vol. XLI, No. 2.

"I went into the army for the reasons which I gave General Forbes in a Letter a Copy of which I enclose you with his answer. As it has always been my aim thro' the course of my Ministry to do every thing that might tend to the honour of religion and the credit of the Mission, I hope the Hon'ble Society will not disapprove of this part of my conduct.

"I am, Revd Sir, &c,

"Tho. Barton."

The first convention of the Church of England in the colonies took place in the spring of 1760. The meeting was held at Philadelphia and was attended by Church of England clergy of Pennsylvania, Delaware, and New Jersey. The church at Lancaster was represented by its missionary, the Rev. Thomas Barton, who took an active part in the work of the convention and seems to have been an individual of marked importance. He prepared the address to be delivered to the Hon. James Hamilton, a congratulatory epistle to the Archbishop of Canterbury, still another to the Bishop of London, as well as letters to Thomas and Richard Penn, proprietaries of the Province of Pennsylvania.

While at the convention, Mr. Barton described Lancaster as it appeared to a clergyman in 1760:

"Lancaster * is a large Town having near 600 Houses, inhabited chiefly by Germans of almost every Religious Denomination. It contains one Church of England which is but small, a large German Calvinist Church (First Reformed), a Lutheran Church (Trinity), a Moravian Church, a large Quaker Meeting House, a Popish Chapel (St. Mary's Roman Catholic Church); and a Presbyterian Church (First), is now erecting. The principal Germans are Lutherans and might easily be brought to unite with the Church. In this place are a few Families of Jews, who read and observe their Talmud with great exactness tho' they have no Synagogue. The Country round about Lancaster for several miles is possess'd by the Menonnists (Mennonites), who by their industry and great economy have acquired riches and plenty. They seem to be a simple inoffensive kind of people—with their Doctrine and principles I am not much acquainted, but find them in many things to agree with those of the Quakers. They use the same mode of Dress, refuse to put off the Hat, or shew any respect to Superiors; and chuse

* Papers of the Lancaster County Historical Society; Vol. XLI, No. 2, Page 46.

rather to leave their Properties and Liberty exposed to the first Invader, than bear arms in their Defense; so that a few artful Men might soon bring the whole of them to Quakerism. About 20 miles from Lancaster is Caernarvon, a thick settlement of Welsh belonging to this Mission and sincere Members of the Church of England. They have built a new Church of hewn Stone and are now finishing the Inside of it, to which they have given the Name of Bangor from their native Diocese in Wales. To this Church belongs a good Glebe and the provision made for a Minister is as good as can be expected.

"Pequea is a very large fine Settlement 18 miles from Lancaster. It is chiefly inhabited by Irish and Pennsylvanians, above three-fourths of which are Dissenters. There are about 40 Families of the Established Church, who have erected a decent Stone Church, which they dedicated to St. John. They are now building a Pulpit, Communion Table and enclosing the Grave Yard with a Stone wall. These people are possessed with a Spirit of Religion and Emulation. They have a good Glebe and have lately rated their Pews, as high as their circumstances will admit. I make no doubt but in a short time this Church will be one of the most flourishing in the Province.

"Tho. Barton."

Mr. Barton was a missionary in the truest sense of the word, for he was deeply imbued with a zeal for the spread of Christ's kingdom among men. In addition to his work among the congregations at Lancaster, Churchtown, and Pequea, he officiated at other places, including New London, 35 miles distant, and White Clay Creek in Delaware, 60 miles away. He held the first services of the Church of England in Columbia. On a visit to the mission beyond the Susquehanna, he preached to large multitudes, baptizing many children and three adults, one of whom was an Indian woman. At Reading, where he foresaw a great community if the Schuylkill were made navigable, he received much satisfaction in seeing the people possessed of a spirit of religion and heartily disposed to encourage a missionary to settle among them.

In a letter * written to Thomas Penn on November 24, 1760, describing the state of affairs on the frontiers of this Province, Mr. Barton throws some light on conditions toward the close of the French and Indian War. He wrote:

* Papers of the Lancaster County Historical Society; Vol. XLI, No. 2, Page 47.

"I have the satisfaction to acquaint your Honour that this is the most happy era Pennsylvania ever knew. The war which at first was looked upon as the greatest misfortune that could happen to this country has really been productive of the greatest blessing to it. Numbers have got rich by it; and *all* enjoy plenty and peace. I am informed that the goods imported this season into this Province will amount to near eight hundred thousand pounds. Tho' so large an importation may drain us of a great part of our money, we have the pleasure to think that it goes to enrich our mother country who has so generously exerted herself to defend us from the great Dangers that seemed to threaten us."

It can be seen from this passage how efficient the mercantile system of Great Britain really was.

Mr. Barton, writing about the defeat of the French and the Indians, innocently prophesied the Revolution when he described the people as follows:

"My being an itinerant missionary gives me a good opportunity of knowing the temper and disposition of the people of Pennsylvania; and I am persuaded if another unhappy period should ever come, when a desperate enemy would attempt to spread destruction around them, there are none who would not breathe forth vengeance against them, and but very few who would not stand up to repel them."

Some of the members of St. James' Church apparently annoyed the Rev. Mr. Barton, for in writing * on December 6, 1760, to Dr. Bearcroft, secretary of the Society, he stated:

"The churches in Pequea and Caernarvon (Churchtown) seem to retain the true spirit of Christianity and show a laudable zeal to keep it up. I wish I could say the same of the church in Lancaster, but the misfortune here is that some people puffed up with a notion of their superior knowledge, fortunes, and families seem apprehensive of ranking with the meaner sort, if they showed that respect to religion which is due to it. Indeed, if the church in Lancaster ever flourishes, it must be by means of the Germans, who (as I formerly mentioned to you) are the principal inhabitants of the place."

The Germans, however, remained impervious to any church that did not possess an organ, and St. James' had no such instrument. Declaring that the Lutherans could be attracted if the church only had an organ, Mr. Barton continued: ⁴

* Papers of the Lancaster County Historical Society; Vol. XLI, No. 2, Page 48.

"But the want of an organ of which these people are extremely fond, and in which they place almost half their devotion, has hitherto held them back. Many of the Lutherans who gladly embraced every opportunity to teach their children the religion, manners, and customs of England, would come to our church if we had but an instrument to celebrate the praises of God in the manner that they have been used to. Dr. (Adam Simon) Kuhn, a public-spirited gentleman of this persuasion and an eminent physician, has proposed to us to purchase a small organ for about £60 sterling and that he would not only give us £5 toward it, but play for us gratis. Besides this benefaction, I have obtained £15 more, and shall use my best endeavors to obtain the whole."

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Our pious forefathers and founders, while rigid in morals and religion, were not so scrupulous in accepting what might now be regarded as 'tainted' money, provided it was devoted to education or religion. For this reason the lottery was used extensively from 1758 to 1763 as an agency for securing funds for worthy causes. At this period Princeton University had a lottery authorized by the Assembly of New Jersey. An interesting fact is that the lottery tickets were frequently sold on credit, and after the prize was drawn some people refused to pay for their tickets. Hence, the assemblies of both New Jersey and Pennsylvania passed acts permitting the commissioners to sue for and recover from the buyers, their executors or administrators, such sums of money as were due and unpaid on account of the lottery tickets.

The following advertisement appeared in the *Pennsylvania Gazette* of March 12, 1761:

"The members of the Church of England in the Borough of Lancaster, sensible of the Honour due to Religion and the Service of God, have hitherto, without any aid from the Public, exerted their utmost abilities to erect a Church in this Place; but finding themselves unable, from the fewness of their number, to finish and compleat it, are obliged, in imitation of many of their pious and sensible fellow-Christians in this and the neighboring Provinces, to have recourse to a small lottery, to enable them to do it, or to leave the building, begun (they humbly hope) with a good design, unfinished. . . . The following gentlemen are appointed Managers, viz. Adam Simon Kuhn, Esq.; Isaac Richardson, Esq.; Mr. George Ross, Mr. Matthias Slough, Mr. James Bickham, Mr. Benjamin Price, Mr. Stephen Atkinson, and Mr. William Atlee,

who are to give bond, and be upon oath, to discharge with integrity the trust in them reposed. A list of the prizes will be published in the *Pennsylvania Gazette*, and *Journal*, as soon as the drawing is finished.

"Tickets are now selling by the managers, at their respective houses, and by William Bradford, and David Hall, in Philadelphia."

The minutes of the vestry make the following record in 1761, relating to the purposes and use of the lottery mentioned above.

"It is ordered, no one dissenting, that George Ross and Samuel Boude, wardens, contract with masons, carpenters and other workmen for erecting, building and finishing a steeple at the west end of St. James' Church, according to the plan already approved of.

"And that as soon as the steeple aforesaid is erected they, if in their power, will cause to be erected a stone wall at the west and east end of the burying ground adjoining and belonging to the said church.

"And that the money arising from the deductions of the several prizes drawn in the said lottery with donations and such money as may not be demanded by the adventurers within six months after the drawing the said lottery be paid by the respective managers to George Ross, Samuel Boude, or John Postlethwaite whom the minister, wardens, and vestry appoint their treasurers, and that the said money be applied by them for the uses aforesaid, and that they be accountable from time to time and at all times when called upon by the minister, wardens, and vestry on ten days' notice."

The officers of the church apparently did not receive as much money from the lottery as they had anticipated. Less than two months after the drawing of the lottery, they united with the members of the "High Dutch Church" (now the First Evangelical and Reformed Church of Lancaster) to raise an additional sum of money to complete the work already begun. The *Pennsylvania Gazette* of July 9, 1761, contains an announcement of a lottery by which the High Dutch Reformed congregation of Lancaster hoped to raise \$2,135.00 to erect a schoolhouse, and by which St. James' Church hoped to secure \$565.00.

"The Wardens and Vestry of St. James' Church return their thanks to the public for the favors they received; but as the money arising from the lottery for the use of the said church will not complete the work by them begun, they choose this method of joining with their neighbors and fellow Christians, rather than set up a lottery by themselves, for so small a sum as above mentioned; and they flatter themselves, that they shall meet with further indulgence from the public."

The two lotteries furnished sufficient money to enable the congregation to erect the desired steeple.

Soon after the steeple was built, the "Trustees of St. James' Church" received from James Bickham, a liquor dealer, who was at the time one of the burgesses of the town and a vestryman of the church, a bill amounting to £4, 6s, 7d for "spirits furnished at the raising of the steeple." The articles were in various quantities and on different dates in March, 1762; and along with them were considerable quantities of loaf sugar. Three gallons of the spirits were specifically designated as having been "taken to the creek"—for what purpose is not exactly clear! The debt remained unpaid until 1770, when Burgess Bickham kindly gave a receipted bill as part of his contribution for the church bell, then being purchased by subscription.

As early as 1762, efforts were made to raise money for the purchase of a bell. The vestry, on October 18, determined to appeal to the S.P.G. for funds, and accordingly directed Mr. Barton to forward to their secretary the following letter, signed by the wardens and vestry:

"Reverend Sir:—

"The congregation in whose name & behalf we now write, by a generous private subscription among themselves (tho' few in number) erected a handsome stone church in this town, which they have dedicated to St. James the Apostle, and that they might leave it to posterity in as compleat & decent order as possible, have lately, with the assistance of a small lottery, built a steeple to it, which is a regular, good piece of architecture, as will appear by the plan, we have taken the liberty to inclose you.

"But we are concerned to acquaint the venerable Society that the Expenses incurred by this undertaking, together with inclosing the Church yard with a neat stone wall, fall so heavy upon a few individuals & have so drained our funds that two things are yet wanting to the full completion of our scheme; viz. a gallery, (which as we have the pleasure of seeing our congregation increase, we presume will be soon wanted) & a bell, which we alone of the many societies in this populous place are destitute of. For these a new subscription has been opened, into which the congregation has entered with a cheerfullness & zeal becoming good men & Christians, notwithstanding their late generous contributions. And about one hundred pounds, Pennsylvania currency,

have been already raised, which is the most their exhausted liberality can produce.

"Seeing themselves therefore reduced to the disagreeable alternative, either of leaving the work unfinished, or of soliciting some assistance from abroad, we the church wardens & vestry of said church humbly beg leave to recommend this cause to the venerable Society, whose heart & hands we have always found ready to promote our welfare. We well know that ye state of ye Society's funds is inadequate to the great design they are engaged in, & we therefore make this application we own with reluctance. But we do assure that venerable body that ye smallest bounty they shall be pleased to contribute towards this undertaking shall be most gratefully acknowledged & faithfully applied.

"That Almighty God may prosper their pious endeavors to advance the Kingdom of his blessed Son upon Earth, that they may long continue to deserve the Prayers and Praises of all good men and receive at last a Reward from Heaven, which this world cannot give, are the most hearty and sincere Prayers of, Reverend Sir,

"Your most obedient Humble Serv'ts.

"Lancaster in Pennsylvania

Geo. Ross
William Atlee Wardens

"October 16, 1762"

William Jevon
Sam Bayden
Geo. Sanderson
James Bickham
Sam Boude
Stephen Atkinson
John Postlethwait
John Clark
Benj'm Price
John Stone"

"To the Rev. Dr. Daniel Burton
Secretary to the Society, etc.

The vestry minutes continue as follows:

"It is agreed, as a subscription hath lately been set on foot to raise Money for purchasing Bells for the church, and as about one hundred pounds are already subscribed, that two bells a large one & a small one, be sent for to England by the first vessel this fall. Mr. James Bickham, being requested in behalf of the congregation to request Mr. William West, Merch't. in Philadelphia, to import the bells for the church, offers to wait on him & make that request."



THE CHURCHYARD GATE
(Post Tops date from 1762)

Tobias Reem, stonecutter, was employed at this same meeting to prepare and cut a neat freestone for a sill to the church door, and tops for the pillars of the gateway. These stone tops are still at the Orange Street gate of the churchyard.

Tuesday, December 27, 1763, was a dark day for Lancaster. On that date occurred the massacre, by the "Paxton Boys," of the fourteen Conestoga Indians, the last body of the original inhabitants of Lancaster County.

To understand this massacre it is necessary to realize the conditions of the times, and to remember that the French and Indian War caused the tribes to become hostile. Mr. Barton in a letter to the Society vividly described the conditions of the frontier in June, 1763:

"I intended in my first letter to ask the Society's leave to go for a few months among the Indians, in hopes of being able with God's Grace to open a Mission among those miserable, unenlightened people. But these hopes are all vanished! The Barbarians have renewed their Hostilities against us, and our Country bleeds again under the Savage knife! The dreadful news of Murdering, Burning, and Scalping is daily conveyed to us, and confirmed with shocking additions. Our Traders with Goods to the amount of £200,000 are taken. Our Garrisons have been invested, and some of them obliged to surrender. Above 50 Miles of the finest Country in America are already deserted, and the people having left their crops in the Ground, almost ready for the Sickle are reduced to the most consummate distress and all this unfortunately happens at a time when our Soldiery is discharged, our Province in a defenseless state, and when we imagined ourselves going into the Arms of Peace to sing a lasting Requiem! From what cause this defection of the Indians arises is not known. But those who are best acquainted with their policy think it is likely to be general, and if so, one half of the Inhabitants will be massacred before any proper relief can be obtained for them."

The settlers in Paxton and Donegal townships suffered from Indian thievery and murder during the whole of the French and Indian War. A number of settlers from Paxton, after vainly asking protection from the Governor and Provincial authorities, determined to strike terror into all Indians by exterminating the Conestoga tribe. On Wednesday morning, December 14, 1763,

they attacked the Indian village of Conestoga, in Manor Township, and massacred some Indian women and children and a few old men; but the majority of the Indians were away at the time of the attack. Since the Conestogas were not at war with the whites and, in fact, were considered rather friendly, with the possible exception of one Bill Sock, a well-known Conestoga, the survivors were placed for safety's sake in the workhouse which adjoined the jail on the northeast corner of Prince and King streets, and given into the care of the jailor. Two weeks later the "Paxton Boys," about 60 in number, well-mounted and equipped with fire locks, came down a second time along the river, rapidly entered Lancaster, quartered their horses in the yard of Mr. Slough's tavern on the Square, and, after storming the jail, killed the 14 Indians harbored there for protection.

While this crime was in progress, Christmas service was being celebrated in St. James' Church. Mr. Barton, having officiated in Pequea at St. John's Church on December 25, was now—on Tuesday, December 27, 1763—conducting the Christmas service in St. James'.

While the beautiful old story of Christ's birth was once again cheering the hearts of people in the church, the doors were thrown open with violence, and several voices were heard shouting—"The Indians—the work-house—murder—the Paxton Boys—." The scene that ensued in the church baffles the power of description. "All was consternation, alarm, screams, and uproar! Edward Shippen, chief magistrate, hastily left the church; but all had been accomplished by the horsemen, and they were safe from pursuit. The streets were filled with people running to and from the scene of the murder. The morning that opened with such joys of promise was overcast with clouds of mingled sorrow and disappointment. The magistrates had done all in their power. No blame could attach to them." The Paxton Boys chose their time well—a time in which all the principal inhabitants were in church. Captain Robinson and a company of Highlanders on their way from Pittsburgh were then in Lan-

caster, but they made no effort to pursue the raiders. These soldiers had suffered much from the savages near Lake Erie, and as a result were indifferent to the fate of all Indians.

William Henry, a member of St. James', wrote to a friend in Philadelphia:

"The first notice I had of the massacre was when I saw a number of people running down the street toward the jail. About six or eight yards from there, we met twenty-five or thirty men, well mounted on horses, with rifles, tomahawks, and scalping knives, equipped for murder. Running into the prison yard—Oh, what a horrible sight presented itself to my view! Near the back door of the prison lay an old Indian and his squaw. His name was Will Soc; and across his remains lay two children of about the age of three years, whose heads were split open and their scalps taken off."

The inquest on the murdered Indians was held by Col. Matthias Slough, another member of St. James', and coroner of the county from 1755 to 1768. The bodies of the Indians were collected and buried in one grave, at the corner of Chestnut and Duke streets, in Lancaster. Workmen, while making excavations for the railroad, dug them up in May, 1833.

No mention of the massacre was made in the minutes of the burgesses, perhaps for the reason that they didn't want to give too wide publicity to what might reflect on the town's future. The press of Philadelphia, however, teemed with articles, letters, appeals, and caricatures—spreading the news of the massacre far and wide. This one act of violence gave the townstead more notoriety throughout the Province of Pennsylvania than anything else that had occurred since its founding.

In 1764 the health of Mr. Barton began to be affected by his rigorous and continuous labors,—visiting the sick, comforting the sorrowing, and preaching to the members of his three parishes, besides traveling great distances elsewhere to proclaim the Word of God. He said, "My itineracy also bears heavily upon me in the present state of health." His troubles were increased by the lack of sufficient remuneration for the support of his large fam-

ily. Including the amount advanced by the Society, his total income as a minister to the three parishes seldom exceeded £100 yearly. Apparently the Society, in order to relieve his difficulties, offered to transfer him to another mission; but on November 16, 1764, he replied in this manner: *

"I return my most grateful acknowledgments to the Society for its kind indulgence in giving me leave to remove to another mission for the better preservation of my health. . . . But the peace of my mind, and the prospect of doing good, being dearer to me than any other consideration, I should choose to continue with a people whom I love and value, had I any prospect of supporting my family. My ambition aspires at nothing more than what will purchase me a *freedom from want*—from low and abject dependence. Even this cannot be obtained here. I have been obliged to live in a place where every necessity of life must be purchased at a most extravagant rate. I have eleven in my family—a wife, seven children, and two servants—which with all the economy and frugality I can make use of, cannot be maintained under £150 sterling per annum. And I do assure the honorable Society, I seldom receive above £100 including their own generous allowance. It is the misfortune of a missionary that, let his behaviour be what it will or let his people entertain ever so good an opinion of him, to their country he stands for maintenance, and very few will be found generous enough to tax themselves for this purpose."

Nor was Mr. Barton able to receive any considerable amount of fees from marriages, for these services generally fell into the hands of magistrates and Separatist teachers. At that time there was in Lancaster a German surgeon, named William Stoy, who, until he was suspended and disgraced for some ill conduct, had been a Calvinist preacher. This man married about 100 couples a year and earned from the fees at least £150. According to Mr. Barton, the services of Stoy were in demand because—

"No license or publication is by him thought necessary; no questions are asked; and no examination entered into, to know whether the consent of parents be obtained, etc., and besides this, they are sure to have the ceremony kept a secret as long as they please."

* Papers of the Lancaster County Historical Society; Vol. XLI, No. 3, Page 63.

That church members from all three of his parishes were married in this way caused grave concern to Mr. Barton, who doubted the validity of such ceremonies.

In spite of his poverty and its inevitable temptations, Mr. Barton maintained his high standards in the performance of the marriage ceremony. On August 24, 1762, he wrote—

“Lord Rosehill arrived here (Lancaster) on Thursday last with Miss Cheer, the celebrated actress, and applied to me to marry him. He offered me £1000 security for a license, and some pieces of gold, as a marriage fee; but finding me obstinate, his lordship set off the next morning, and I hear has got married by one Beard, a Presbyterian preacher in Chestnut Level.”

In 1765 Mr. Barton received an offer from General Thomas Gage to become chaplain of the British garrison at Montreal; but after giving the position proper consideration, he decided to remain at Lancaster.

The vestry of St. James' Church on July 22, 1765, appointed John Street, a regular member of the Church, to be the sexton. For his services he was to receive £2, 14s, 0d, per annum, exclusive of his fees for digging graves, etc. At the same meeting it was also decided that the minister was to receive five shillings “surplice fee” for every grave dug in the burying ground of the congregation.

In the same year, 1765, Mr. Barton, notwithstanding the frailty of his health, actually increased the burdens of his missionary work by opening a new church, St. Thomas' in Morgantown, built “in compliance with the last will and testament of one Thomas Morgan, a very pious and worthy man.” In the name of the Society, Mr. Barton accepted another lot for a church offered by Edward Shippen, Esq., prothonotary of Lancaster County, in his town of Shippensburg.

Trinity Lutheran Church, Lancaster, was solemnly consecrated to the worship of Almighty God on Sunday, May 4, 1766. The intimate relations between the English churchmen and the Lutherans are shown by the fact that, at this dedication, the Rev.

Mr. Barton, rector of St. James', by invitation used the English Prayer Book and preached. His sermon was based on Psalm 84:2, 3.

His financial situation not improving, Mr. Barton asked the Society to transfer him to a more lucrative position. On November 10, 1766, he wrote in part as follows:

"It is with the utmost grief that I am now obliged to inform the venerable Society that I find it impossible to continue much longer in the mission. The poverty of the times, and a numerous family have reduced me to distressed circumstances."

In the spring of the following year, 1767, the Society increased Mr. Barton's salary to £60 per annum, with the hope that it might be the means of prevailing upon him to continue in its service. He also received a unanimous invitation from the mission at Oxford to become its spiritual head, but for some unknown reason he declined the offer.

On May 25, 1767, the Rev. Thomas Barton signed the preface to "The Family Prayer Book," which he compiled and which is, in reality, an adaptation of the Book of Common Prayer of the Established Church of England. His prayer book was printed by the monks of the Seventh Day Baptist Community at Ephrata, Lancaster County, and was intended to be used by his congregations: St. James', Lancaster; St. John's, Pequea; and the Bangor Church, Caernarvon Township. There are only three copies of Mr. Barton's prayer book known to be in existence: one in the Philadelphia Divinity School; one in the Huntington Library and Art Gallery in San Marino, California; one owned by Mr. Wm. F. Worner.

On October 25, 1767, the Rev. Mr. Barton was enrolled as chaplain of the First Battalion of His Majesty's 60th Royal American Regiment. For his services in this capacity he was to receive three shillings a day; but when, one year later, he presented his bill, amounting to £54, 15s to George Ross, Esq., in London, he was refused payment. Thomas Penn, hearing of

THE FAMILY
PRAYER-BOOK,
CONTAINING
Morning and Evening
P R A Y E R S

For Families and private Persons.

To which are annexed DIRECTIONS for a devout and decent Behaviour in the publick Worship of God; more particularly in the Use of the COMMON PRAYER appointed by the Church of ENGLAND:

Together with the.

Church-Catechism.

Collected and published chiefly, for the Use of the
EPISCOPAL CONGREGATIONS
OF
LANCASTER, PEQUEA and CAERNARVON.

----- “ *I will pray with the SPIRIT; and I will pray with the UNDERSTANDING also* ”
I Cor. xiv--15.

EPHRATA:

Printed for WILLIAM BARTON MDCCLXVII.

FACSIMILE OF TITLE PAGE OF BARTON'S FAMILY PRAYER BOOK

this incident, personally paid the protested sum to the needy clergyman.

On March 6, 1768, Mr. Barton was made a member of the American Philosophical Society, and later contributed articles to its proceedings.

Since the murder of the Conestoga Indians by the Paxton Boys, their plantation known as Indian Town—seven miles from Lancaster—“has lain open to waste and the use, or rather abuse, of every intruder.” Seeing an opportunity to improve his welfare, Mr. Barton wrote to Sir William Johnson, Superintendent of Indian Affairs in North America, for permission to cultivate one of the clear fields until it was claimed by its rightful owner—because he lived in a town “where grain of every kind is sold at a most extravagant price.” Receiving the requested permission, Mr. Barton, later in the same year, 1768, wrote:

“I have got possession of the Indian Town, but can receive no benefit from it this year, as there is not a single acre of the clear land which has not been in grain. It has neither meadows, barn, nor house, except two wigwams. However, I hope next year to get as much wheat, etc., as will keep my family in bread.”

A short time before this, Sir William Johnson had sent his half-breed son, William, to Mr. Barton at Lancaster, in order that the clergyman might take him into his own house and give him personal guidance and instruction. As described by Mr. Barton, the young lad—

“is naturally obliging, generous, and good natured, tho’ he appears to have Something of the sullen, reserved, & unsociable in his Temper—He has a kind of rustick Diffidence or Bashfulness, which is injurious to him, & of which I have not been able to break him, tho’ I admit him to my own Table when I have no strange Company, with a Design to rub off some of his Rust.”

The boy, who had a “Thirst for Knowledge that carries him rather into Excess in his Diligence and Application,” made considerable progress after he first came to Lancaster; but soon becoming unhappy from the lawless and insolent behavior of some of the inhabitants toward him, he relaxed his studies, and Mr.

Barton regretfully sent him home to his father. It had been Mr. Barton's fond hope to train young Johnson for missionary work among the Indians.

At a congregational meeting of St. James' Church on March 27, 1769, it was agreed to allow Mr. Annis, who served as clerk of the church, the sum of three pounds for the ensuing year. This is the first mention in the parochial records of a parish clerk.

In 1770, Mrs. Barton was ill, for the rector wrote—

"For three months I never went to bed without painful apprehension of being bereaved of my wife before next night. Kind Providence, however, whose goodness I have reason to adore, hath unexpectedly raised her up and given me hopes that she will be longer continued a blessing to her children and me."

During this same year, King's College of New York, now Columbia University, conferred the degree of A.M. on the Rev. Thomas Barton, the faithful missionary and rector of St. James' Church, Lancaster, Pa. He was awarded this degree on the basis of the degree of Master of Arts which he received from the University of Pennsylvania in 1760.

In the latter part of May, 1771, a bell, imported from England, was hung in the steeple of the Church. This same bell, after being re-cast in 1858, hangs in the tower today. It was purchased for £43, 17s from Mildred and Roberts, bell founders of London, and was shipped January, 1771, in the "Mary and Elizabeth," Captain Sparks, for Philadelphia. The original bill for the payment and shipment of the famous old bell is still in existence. The money was raised by the people of St. James' Parish themselves with the aid of Christians of other denominations.

The Society, on March 15, 1771, gave Mr. Barton permission to employ a schoolmaster at Lancaster, at a salary of £10 per annum. Mr. Hawksworth, who was appointed to the position, for some reason did not appear; and Mr. Barton finally named Mr. Joseph Rathell, "a man of fair character, who has a large English school in this place," his salary to begin June 25, 1771.

London 31. Jan. 1811

London 9th Jan^r 1777
An account of the ship'd by Mr. Lloyd's Agents in the Harry

11
In view of a Bill, shipped by Mr. Wickliff, & Rotolots in the 1^o Henry 7.
Elizabeth sent shanks for Richard, Duke of York, on the protest of Sir Thomas
o Joseph Daigby, & others, & three of them consigned

August 20, 1861

Joseph Rathell was the first school teacher of St. James' Church, "the Honourable Society having resolved to establish a School in this Place for the Benefit of the Children of such poor Persons in Communion with the Church of England as were not able to pay for their Tuition." Rathell taught the school for over a year, "during which time twelve Children have been occasionally educated on the Society's Charity." The subjects taught were reading, writing, arithmetic, the catechism, and the first principles of religion. In his report to the S.P.G., which was certified as true by Mr. Barton, Joseph Rathell continued,

"I attend several Negroes belonging to different Families of the Church every Sunday Evening in the School House, and use my best Endeavours to instruct them in their Catechism and some of the plainest Duties of Religion and Morality, by which I hope these poor Creatures will be much benefited."

Upon the resignation of Mr. Rathell, William Graham became, in 1773, the second schoolmaster at St. James'. In a letter, which he wrote in 1774 to the Society asking them to honor his draught for his salary of £10, Mr. Graham stated that, "Ten, and sometimes Twelve, Schollars, the children of poor Widows and other indigent persons, Members of the Church of England, have been regularly taught reading, writing, arithmetic, and the church catechism," who otherwise could have received no education at all.

In 1776 Mr. Graham wrote to Dr. Hind, secretary of the S.P.G.

"The School is in good order, and truly beneficial to a number of poor people (Members of the Church of England) whose children . . . are among the Catechumens whom the Rev. Mr. Barton examines publickly in the church, and can answer every question fully and distinctly."

On December 25, 1777, he wrote a resignation of this position to Dr. Hind:

"The unsettled and melancholy state of affairs here prevented me from drawing upon the hon'ble Society. . . . I now draw for Fifteen

pounds due the 25th of this Instant, in favor of the Rev. Mr. Barton. . . . I am sorry to acquaint you, Sir, that circumstances oblige me to resign the school."

Mr. Graham was an American patriot, and therefore did not desire to hold a position under the control of a Tory rector. After resigning from the school at St. James', he took a minor position in the new American government.

Not only was the Rev. Mr. Barton a tireless missionary, chiefly interested in the spread of the Christian religion, but he was also vitally concerned with the civic movements of the day. In the *Pennsylvania Gazette* of February 20, 1772, there is an article entitled "Observations on the Improvement of Public Roads occasioned by a petition to Assembly for a Turnpike Road from Philadelphia to Wright's Ferry on Susquehanna, humbly addressed to the True Friends of Pennsylvania." The article occupied two and a half columns of the front page, and was continued in the issue of March 5th. It was signed "Clericus," but investigation shows the author was Mr. Barton. This fact indicates that the first move toward the building of a turnpike from Philadelphia to the Susquehanna—the Old Philadelphia Pike—originated in the mind of a progressive clergyman of Lancaster and his associates.

Mrs. Ann Lawlor Ross, wife of George Ross who was subsequently a signer of the Declaration of Independence, died on May 28, 1773. Her funeral on the Sunday evening following was, up to that time, perhaps the largest ever held in Lancaster. The *Pennsylvania Gazette* of June 9, 1773, describes the scene as follows:

"On Sunday evening the pall supported by six magistrates, her remains attended by three clergymen and the greatest number of people it is supposed ever seen there upon a like occasion (were brought) to St. James' Church, where a sermon was preached by the Rev. Mr. Barton from these words, 'Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me.' Here the scene of woe was fully complete. The most manly fortitude could not check the generous tear, which fell

from almost every eye as the last and only tribute, which a sorrowful multitude could pay to the memory of one of the best women that could have died."

George Ross, whose name first appears June, 1751, on the parochial records as a contributor of £3 for finishing the church building, was at the time of his wife's death an active member of the vestry.

Early in the next year, 1774, Mrs. Mary Shippen Grubb, wife of Peter Grubb, died when only twenty years old at Hopewell Forge in Lancaster County, and was buried in a grave, now unmarked, in St. James' churchyard. She was described by the *Pennsylvania Gazette* as follows:

"She was blessed with a large share of good sense, which she improved by a proper attention to books; possessed of the most amiable disposition and gentleness of manners, her sudden and unexpected death has overwhelmed her friends with the most poignant grief. In her several relations in life she acquitted herself with reputation and honor. The poor have lost in her a sincere and liberal friend; envy itself could not detract from her character. Her remains were decently interred in St. James' churchyard, at Lancaster, on the Friday following, attended by a large concourse of people of all denominations."

On Saturday morning, June 18, 1774, Mrs. Esther Barton, wife of the rector, and sister of David Rittenhouse, the Philadelphia astronomer, died in Lancaster at the age of 43. The *Philadelphia Gazette*, on June 29, published an obituary which was, in part, as follows:

"It is not easy to do justice to the character of this amiable and estimable woman, without incurring the suspicion of flattery among those who did not know her. Blest with a superior understanding, a sound judgment, and a peculiar sweetness of temper, she always knew what was propriety of conduct on every occasion, and how to be agreeable in every company; but she considered it to be the highest honor, as it was her chief desire, to shine in her own family as a dutiful wife and a tender mother; and preferred the calm walk of domestic happiness to all those fantastic and adventitious joys in the pursuit of which too many waste their precious time.

"She bore for many days the greatest bodily pain with exemplary patience and resignation; and finding at last the time of dissolution at

hand, she took leave of her family with a Christian fortitude, imploring the blessing of heaven upon them and a speedy release for herself, in full hope that she was to exchange this transitory scene for a better inheritance.

"On Sunday evening her remains were interred in the chancel of St. James' Church, her pall having been supported to the grave by six magistrates. All denominations of people seemed to follow as mourners; and at the head of these, as a true picture of distress and sorrow, were a bereaved husband and eight weeping children. A pathetic discourse, well suited to the occasion, was delivered by the Rev. J. H. C. Helmuth, minister of the German (Trinity) Lutheran church of that place."

Mrs. Barton's tombstone is now in the pavement in the church, near the font; but, as a result of being moved several times, it does not mark the exact location of her burial place.

On March 20, 1775, the wardens, Jasper Yeates and William Augustus Atlee, reported at a vestry meeting that after soliciting the congregation they succeeded in obtaining subscriptions in the amount of £41. With this sum John Henry and George Moore were instructed to have the belfry repaired and to provide a cloth for the pulpit. Mr. Barton, himself, out of his small income, had already subscribed money for the fringe and lace for the hangings of the desk and pulpit. In those days the desk and pulpit was facetiously called a "three-decker pulpit," from its resemblance to a ship. The lower deck or tier was occupied by the parish clerk, who made the responses; the next higher tier was used by the clergyman, who read the service from the desk; and the uppermost part was the pulpit, from which the sermon was preached. Before going into the pulpit for the sermon, the preacher retired and changed his surplice for a "preaching gown."

The American Revolution was coming to a head by 1775. The First Continental Congress, with representatives from all the colonies except Georgia, met in Philadelphia in 1774 to consider means for protecting the rights and liberties of the colonies. This congress, after issuing a declaration of grievances, a peti-

tion to the king, and addresses to the people of England, Canada, and the thirteen colonies, urged a general boycott against British trade. A state of mind which made independence inevitable was developing rapidly. In May, 1774, Lieut. General Gage had arrived in Boston with five thousand men, carrying with him an appointment as military governor and orders to enforce the acts of Parliament. Lexington and Concord followed in April, 1775, and Bunker Hill in June. The Second Continental Congress met in Philadelphia on May 10, and elected George Washington Commander-in-Chief of the Continental Army. A colonial expedition reached Quebec in December, 1775.

It does not take much imagination to visualize the situation in Lancaster and in St. James' Church in particular, under these circumstances.

The leading men of the church, ardent patriots all, included Edward Shippen, George Ross, Jasper Yeates, Matthias Slough, William Atlee, Edward Hand, John Light, Stephen Chambers, Adam Reigart, William Henry.

Edward Shippen, a former chief burgess and lieutenant-governor, was president of the Lancaster Committee of Correspondence. One of his granddaughters married Benedict Arnold, another was the wife of Col. James Burd. His son, Col. Joseph Shippen, secretary of the Province, had joined the army in 1753.

George Ross, the son of an Episcopal clergyman, settled in Lancaster in 1751, later becoming successively Prosecutor for the King, member of the Pennsylvania Assembly, and member of the Continental Congress. While in Congress he risked life and fortune by signing the Declaration of Independence.

Matthias Slough was the proprietor of the famous White Swan Tavern, where many of the great men of the day stopped on their trips through Lancaster.

William Atlee was a chief burgess of the town and a justice of the first Supreme Court of Pennsylvania.

Edward Hand, a native of Ireland and surgeon in the Royal Irish Regiment, came to Lancaster in 1774 to practice his profession. In 1775 he entered the army, and, as colonel of the First Pennsylvania Regiment and later as brigadier general and adjutant general of the Continental Army, fought throughout the Revolution. In 1784 he became a member of Congress; and in 1789, chief burgess of Lancaster.

Judge Jasper Yeates, the most prominent lawyer in Lancaster during the Revolutionary period, was later a delegate to the convention of 1787 which ratified the Federal Constitution.

Robert Coleman, a former employee of Peter Grubb, was a member of the General Assembly and was judge of the Court of Common Pleas for twenty years.

Samuel Boude was a leading physician and a member of the Legislature. His son Thomas was a captain in the American Army during the Revolution.

William Parr, a prominent attorney, was later a member of the Legislature and a delegate to the first General Convention of the Church in 1784.

William Henry, a manufacturer of guns, held various civil offices and in 1777 was a member of the Pennsylvania Council of Safety.

These men, leaders of the parish and the community, took an active part in measures and demonstrations hostile to the British Government.

Not all of the members of the church were patriots. A noted Tory of the Revolution was Lieut. John Connolly, son of the John Connolly who had been a member of the first vestry. After leaving Lancaster, the younger Connolly was appointed commandant of the Queen's Royal Regiment of Rangers, and caused the Continental forces much trouble. While attempting to make a secret expedition to the country west of the Appalachians in an effort to arouse the Indians against the colonists, Connolly was captured near Hagerstown on the night of November 19, 1775, by a company of riflemen. He was taken first to Hagers-

town, then to Frederick, and finally to Philadelphia where he remained a prisoner for several years.

A meeting of the citizens, held on June 15, 1774, at the old court house in the middle of Penn Square, had passed resolutions favoring unity of action with other colonists in order to procure the repeal of unjust Acts of Parliament. A local Committee of Correspondence was named whose duty was to communicate with other localities for the purpose of unifying appropriate actions. Among the members of the Committee were Messrs. Shippen, Ross, Yeates, Slough, Atlee, Henry, etc.

On July 9, 1774, at another meeting, over which George Ross presided, the right of Parliament to tax without representation was denied. Funds to the amount of £153 were collected for the relief of the people of Boston.

Six days after the battles of Lexington and Concord, news of the first bloodshed reached Lancaster. Immediately a meeting of the borough committee was held in the Grape Tavern, located on North Queen Street.

On May 1, 1775, it was resolved by the community that military companies be formed to defend life and liberty with lives and fortunes. Troops from Lancaster fought throughout the Revolution.

Amidst this patriotic fervor, war fever, and the excitement of swift-moving events, the position of Mr. Barton became very difficult. Not only was the congregation ardently sympathetic to the American cause, but the leading men of the parish were among the most active of the patriots. The rector, on the other hand, like missionaries today, remained loyal to his native country, and conscientiously continued to read the prayers of the English Church, including the petition for King George III and the royal household. Mr. Barton was true to his ordination vows, which included allegiance to the British sovereign as head of the Church of England. Thus loyalist and patriot lived and worshipped side by side.

The tragic situation in which Mr. Barton found himself grew

more serious as the year 1775 developed. On July 10, the Rev. William Smith wrote to the Society for the Propagation of the Gospel—

“But now our people have all taken up arms and entered into associations never to submit to Parliamentary claim of taxing them at pleasure. We see nothing in our Churches but men in their uniforms; and tho' they excuse us (from preaching on contemporary affairs) on Sunday, yet they are now everywhere requesting occasional sermons on the present situation of things. The case of the poor missionaries is hard.”

On August 24, 1775, Mr. Barton wrote to the Society—

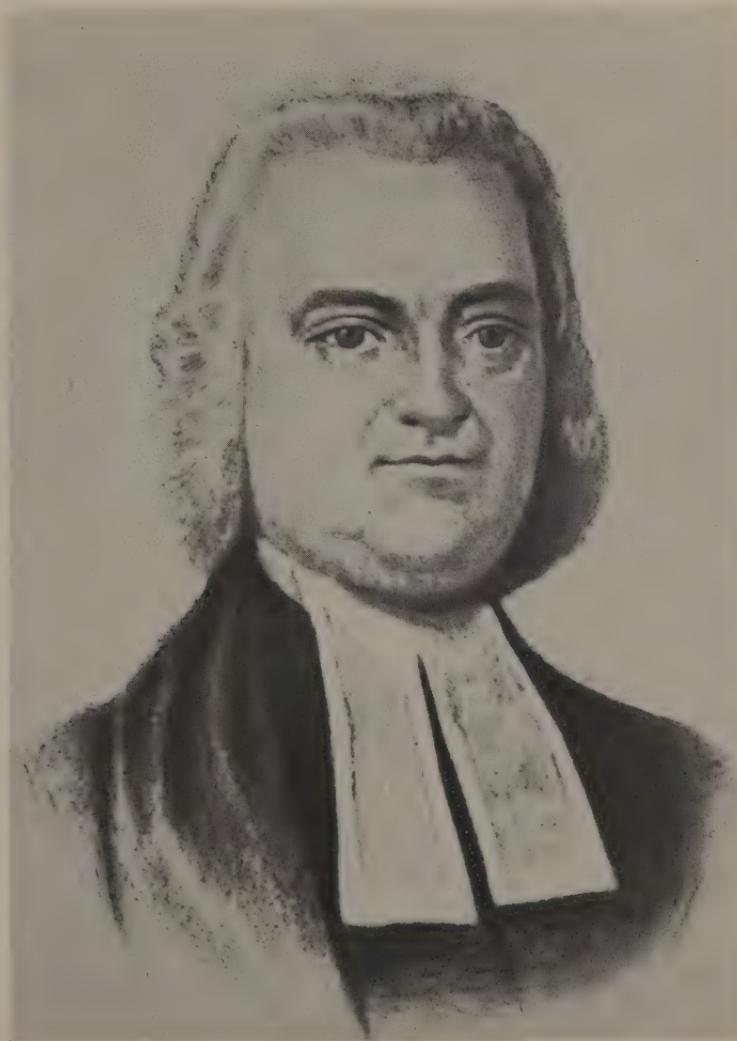
“Matters have now got to such a Crisis that it is neither prudent nor safe to write or speak one's sentiments—Would to God an accommodation could take place! Everything here, at present, wears a dreadful aspect—Religion, & all the arts of peace, are lost amidst the horrid apparatus of War.”

Two months later Mr. Barton addressed the secretary of the Society, Dr. Hind—

“You will not be surprised, Rev'd. Sir, to find that in my letters to you I have drop'd no Politics, when I tell you that I am no Politician. I always thought it 'ill became a minister of the Gospel to set up for a minister of State.' In the present unhappy and unnatural dispute between the parent kingdom & these colonies, I foresaw that my taking an active part could do no service, but would rather injure the cause I wish to support, I mean that of Religion;—I therefore consulted the interest of the Church, & my own peace & quiet—Would to God, a happy reconciliation could soon take place! Without this, I am afraid, a glorious Empire must sink into the hands of foreigners, & be lost to Britain! My heart bleeds at the thought.”

The burden of Mr. Barton was made heavier by the increasing difficulties of his financial situation. The Continental Congress having stopped all exports, the farmers and the trading people were left without money, and financial distress became general throughout the thirteen colonies.

William Atlee and William Henry both give vivid descriptions of the hard times which flourished during the Revolution. In various letters they stated these facts—



THOMAS BARTON
Rector 1759-1778

Speculators, enemies to the real good of their country, took occasion so to depreciate the currency that butchers, bakers, and farmers refused to take it. This condition existed in spite of a state law which prohibited the asking a price higher in continental money than in gold or silver. To help remedy this inflation a committee of Lancaster townsmen regulated the prices of some articles, among others wheat at £5 and flour at £15, but all purchasers found it an impossibility to procure necessary supplies at regulated prices. To make the picture still darker, tax collectors extorted more money from the people than the law required.

Their letters show that in those days, too, a black market existed.

After Lancaster became a place of internment for British prisoners, a store of British merchandise was opened in the town, under the pretense of supplying the prisoners with clothing and other goods. Clandestine traffic in goods grew up between the inhabitants and those who resided within the garrisons, and a market was thus provided for British merchandise. The results of this illicit commerce were serious: the circulating specie was exported from the United States, the payment of taxes was rendered still more difficult, and great discouragement was caused to honest and lawful business.

Mr. Barton's meager salary from his parishes reflected these conditions and began to show a serious decline in purchasing power. He wrote:

"Lancaster, which claims to be the head of the mission and requires my residence, is an expensive town and has no glebe. The whole of what I receive from this branch of my cure does not amount to above £10 sterling per annum."

Thomas Barton officiated for the last time in St. James' Church on Sunday, June 23, 1776. When the Declaration of Independence was announced on Thursday, July 4, 1776, Mr. Barton, unable to subscribe to its principles, was finally faced with an impossible situation. War had now begun, the Church of England was held in suspicion by the people, and his own parishioners were among the rebels. The result was that St. James' Church was closed "to avoid the fury of the populace who would not suffer the Liturgy to be used unless the Collects

and Prayers for the King were omitted." For two years Mr. Barton "was confined to his house."

He tells his sad story in a letter dated November 25, 1776:

"I have been obliged to shut up my Churches to avoid the fury of the populace who would not suffer the Liturgy to be used unless the Collects & Prayers for the King & Royal Family were omitted, which neither by conscience nor the Declaration I made & subscribed when ordained would allow me to comply with; and altho' I used every prudent step to give no offense even to those who usurped authority & Rule & exercised the severest Tyranny over us, yet my life and property have been threatened upon mere suspicion of being unfriendly to what is called the American cause. Indeed every Clergyman of the Church of England who dared to act upon proper principles was marked out for infamy and insult; in consequence of which the Missionaries in particular have suffered greatly. Some of them have been dragged from their horses, assaulted with stones & dirt, ducked in water; obliged to flee for their lives, driven from their habitations & families, laid under arrest & imprisoned! I believe they were all (or at least most of them), reduced to the same necessity with me of shutting up their Churches. It is however a great pleasure to me to assure the Venerable Society that tho' I have been deprived of the satisfaction of discharging my public duties to my Congregations, I have endeavored (I trust not unsuccessfully), to be beneficial to them in another way. I have visited them from house to house, regularly instructed their families, baptized & catechized their children; attended their sick and performed such other duties in private as aton'd for my suspension from public preaching. . . . I now believe the day is near at hand when the Churches will be open & I shall again enter on my public duties. I shall then do myself the favor to be more particular in my address to the Venerable Society. At present therefore I shall only add that I have nothing to subsist on but the gratuitous offerings of my Congregations who have been very kind to me. I have not been able to draw from my Salary nor can I do it now as the money struck by Congress (which is the only money current among us), is so depreciated that I should run a risque in receiving it."

After the publication of the Declaration of Independence, no public services were held in St. James' Church for more than five years. Indeed, the church was boarded shut to prevent destruction to the building by the lawless element of the population. On April 1, 1778, the treasurer, Jasper Yeates, paid £0, 2s, 6d to John Maurer for "fitting two keys to two padlocks for the

gates and belfry doors." The next day he also paid ten shillings to Paul Zantzinger, later chief burgess of Lancaster, "for two pounds of nails for boarding the windows and putting up new pales." The account books of the treasurer show that the collection on Sunday, June 23, 1776, amounted to three shillings and six pence (about 84 cents!); and no further collections are recorded until September 16, 1781. From this record it can be inferred that the Church remained closed between these dates.

During the war of the Revolution, some of the British prisoners, quartered in Lancaster, died and were buried in the church-yard. With one exception they rest in unmarked graves, which are thought to be somewhere between the church and the present rectory. In the north wall of the robing room is a stone erected to the memory of one British soldier and his two small sons: Hugh Stewart, a native of Scotland, who died October 1, 1776, at the age of 41 years; and his two children, Hugh and Joseph, who lie in the same grave.

Toward the end of 1778 Mr. Barton, declining to take the oath of allegiance as required by law, was given permission to move to New York, then occupied by the British, on the condition that he should not return to Pennsylvania. After a resolution by Congress, the permission was granted by the Supreme Executive Council of the Commonwealth of Pennsylvania; and in October, 1778, Mr. Barton, having sold his house to his son-in-law Paul Zantzinger, left town with his second wife. Together with his house, Mr. Barton disposed of his famed botanical gardens. The *Bartonia*, a genus of plants related to the gentians, was named for his son, B. S. Barton, by the Rev. Dr. Henry Ernst Muhlenberg, another eminent botanist and pastor of Trinity Lutheran Church from 1780 to 1815. One of the leading botanical publications today is known as "*Bartonia*." Before his departure for New York, Mr. Barton received this testimonial signed by Jasper Yeates "at the desire and by order of the Vestry."

"Whereas the Reverend Thomas Barton hath resided amongst us as an Episcopalian minister for near twenty years, and is now desirous of returning to Great Britain, we do hereby certify that Mr. Barton hath faithfully discharged the duties of his office as a clergyman in the borough, and that his private deportment as a Christian hath been virtuous and exemplary; that he hath ever evinced himself a zealous minister of the Church of England, and that his public preaching here has given general satisfaction to his congregation and reflected reputation on himself."

Mrs. Esther Atlee, wife of William Augustus Atlee, on October 7, 1778, wrote her husband:

"Our late parson (Mr. Barton) set off yesterday with his lady; they have taken leave of us altogether. I can assure you that it affected me much when they called to bid me adieu. I could not help looking back upon many happy opportunities of doing my duty under his office; but I hope we shall find someone or other to tell us our duty again, and who will show us the way to heaven as well as tell us that there is such a place."

On January 8, 1779, Mr. Barton wrote this melancholy letter to the Secretary of the S.P.G., in which he describes his last days of missionary work:

"Upon the Declaration of Independency, when I saw myself excluded from the *publick* duties of my office, I visited my people from house to house, & by *private* instruction, exhortation etc., endeavoured to render myself as useful as possible. I had the pleasure to find that this method, of meeting in secret, & as it were, by stealth, having somewhat the appearance of the persecution of the primitive Christians, it had these good effects, it kindled & encreas'd their zeal, & united them the closer together. In this way therefore I persever'd with much satisfaction till a law passed, enacting that 'no male white inhabitants, above the age of 18, who had not taken the test, should, under the penalty of imprisonment, go out of the county in which he resided.'—Thus circumstanc'd, as a great part of my country congregations resided in different counties, which cut off my communication with them, & theirs with me, all I could do was, to attend near the confines of these counties, where I was met by the women (who are not subject to the penalties of the law) with their young ones to be catechized, & their infants to be christened, and under these melancholy restrictions I have sometimes baptized above 30 in a day.—In the two last years I baptized 347 children, including those of the military, who were placed amongs't us, and 23 adults.—Eleven of the latter were baptiz'd in one day, the

day I took my departure.—Under the severest oppressions, & the greatest indignities that could be offer'd to the rights of freemen, the behaviour of the congregations of Pequea & Caernarvon has been such as will ever endear them to me.—They have all (4 excepted) uniformly & steadily retain'd their attachment to British Government, & their affection & loyalty to their sovereign.—Their attention likewise to myself ought to be mention'd.—When they found that I could not, except at the expense of Honour & conscience, continue with them any longer, having, at this time, no alternative left, but to 'renounce the King, his Heirs or Successors, or to depart the State,' they made a generous collection among themselves, presented me £50, with what arrears were due to me, and took a House at Caernarvon for my children, remov'd them from Lancaster, with kind assurances that they should be supported till it might please God to unite us again.—With this sum, & what arose from the sale of my furniture, in my pocket, I am now in this very expensive city (New York); cherish'd, however, by some hopes that, before it is quite expended, I shall be enabled either to return to my children & churches, or to obtain the Society's permission to quit this ungrateful country altogether, and, under their Benevolent Patronage & influence, to solicit some humble appointment in England, where, I trust, my fidelity in their service, for near 24 years, will recommend me to something that might place me above want in my declining days.

"In the midst of my struggles, in these times of difficulty and distress, to support a large & helpless family, I never, till now, had it in my power, for upwards of 3 years, to draw for my salary, or any share of the collections made for the American clergy.—As my fate & destination are, at present, precarious & uncertain, let me humbly request the Venerable Society to secure that little fund in such manner as they may think best & most advantageous for me; as I shall probably have no other source to apply to, in case I should be reduc'd to the disagreeable necessity of leaving America.—I likewise beg they will be pleas'd to remember that Mr. Graham, Schoolmaster at Lancaster, having neglected his School for an Office, under Congress, was discharg'd from their service about this time twelvemonth; and that I paid him the whole of his salary up to Christmas 1777, amounting to £15 Sterling, for which I took his receipt; & a bill drawn upon the Treasurer in my favour for that sum, which I hope the Society will allow to be added to my other monies.

"The clergy of America, the missionaries in particular, have suffered beyond example, and, indeed, beyond the records of any history, in this day of trial.—Most of them have lost their all; many of them are now in a state of melancholy pilgrimage & poverty; & some of them have lately (from grief & despondency it is said) paid the last debt of nature.—Among the latter, I am just informed, are Mr. Reading of Apoquinimink, Mr. Ross of New Castle, and Mr. Craig of Chester, besides

several in the Northern Colonies.—We may well exclaim, *Quis Furor, O Cives!* What have we done to deserve this hard treatment from our former friends & fellow-citizens? We have not intermeddled with any matters inconsistent with our own callings & functions. We have studied to be quiet, & to give no offence to the present rules.—We have obey'd the laws & Government, now in being, as far as our consciences, and prior obligations would permit.—We know no crime that can be alledg'd against us, except an honest avowal of our principles can be deemed such; and for these have we suffer'd a persecution as cruel as the bed of Procrustas.

"But, notwithstanding the gloomy cloud that now hangs over us, I cannot, for my own part, let go the pleasing hopes, that we shall return to our charge, & have the pleasure to see the Church of England flourish in America, with increasing lustre.—I am fully persuaded there is sufficient power & spirit still in the nation, which, whenever properly exerted, will deliver us from the tyranny that has scourg'd us so long.—It is easy for those who may have an interest in laying faults committed by themselves, upon others, to mislead by false misrepresentations. There are men, who have ungenerously asserted that 'his majesty has no friends in America,' than which nothing can be more unjust or untrue—There are thousands here, who have made sacrifices to Britain that will astonish posterity. Let them not be called *Friends*;—let them be called *Martyrs*. They have clung around the neck of their parent state, with all the tenderness & sympathy of filial duty & affection; Some of whom have suffer'd even unto death for their loyalty; And there are many thousands more, who only wait for some security to evince their zealous & unshaken attachments—I could say much upon this subject, but I ought to beg your pardon for having already gone so far beyond my line, & ventured on the field of politics—They are a disagreeable topick, & shall therefore be dismiss'd.

"I shall be unhappy till I hear from you—Be pleas'd to direct to me at Dr. Bard's, New York;—to present my best duty & respects to the Society; and always to believe that I am, Revd. Sir, with the truest affection & esteem,

"Your much obliged Brother, Friend, & servt.

Tho. Barton."

During his exile in New York, Mr. Barton had great difficulty in meeting his children. Only after George Bryan, Vice-President of the Supreme Executive Council of Pennsylvania, had written to General George Washington was permission given to Mr. Barton for this purpose. The interview did not take place until 1780, after Joseph Reed, President of the Supreme Execu-

tive Council, granted a passport and arranged a meeting at Elizabeth, New Jersey.

Mr. Barton, grieving at his enforced separation from his children and his beloved work, spent the summer of 1779 in search of his health. He passed the time in bathing and exercising, in reading prayers, in preaching, and in baptizing children.

The Rev. Charles Inglis, rector of Trinity Church, New York, who had been recommended for holy orders by the Rev. George Craig of St. James', wrote on November 26, 1779, that Mr. Barton was in New York but in a very bad state of health. "I fear," he wrote, "his life is in much danger."

The *Royal American Gazette*, New York, on Tuesday, May 30, 1780, published the following account of Mr. Barton's death:

"On Thursday the 25th inst. departed this life, aged 50 years, the Reverend Thomas Barton, A. M., the Society's Missionary for Lancaster, in the province of Pennsylvania. This worthy clergyman was distinguished by a generous openness of temper, and liberality of sentiments; which, joined to an exemplary conduct, and indefatigable zeal in discharging the duties of his function, gained him the love and esteem of his parishioners, who greatly respected him during his residence amongst them for 21 years. His unshaken loyalty, and attachment to the constitution, drew upon him the resentment of the rebels, and exposed him to many hardships. The violence of the times compelled him at last to leave his numerous family, and take refuge in this city; where he bore a tedious and most painful sickness with fortitude and resignation; and died in firm expectation of that immortality and glory, which are the exalted privileges of sincere Christians.

"On Friday last, his remains were interred in the chancel of St. George's Chapel."

When that building was demolished, his remains were removed to Trinity Cemetery in New York, near 155th Street and Broadway; but because the marker was lost, the exact location of his grave is now unknown.

The Rev. Mr. Barton was twice married; first to Esther Rittenhouse, sister of the scientist David Rittenhouse of Philadelphia. Their wedding took place in the Old Swedes Church of Philadelphia. She died on June 18, 1774, and lies buried in

Lancaster. His second wife was Mrs. DeNormandie of New York, whom he married in 1776, and who survived him many years.

In the S.P.G. Journal of October 20, 1780, this notation appears:

"The Secretary having laid before the Committee a letter from Dr. Chandler recommending three widows for gratuity.

"Agreed to submit it to the attention of the Society, and to recommend that Mrs. Barton one of the widows may have a gratuity.

"Resolved that a gratuity of £20 be allowed to Mrs. Barton."

William Barton, the oldest son of the Rev. Thomas Barton, became an officer in the Colonial Army, and at the organization of the government under the Federal Constitution was nominated by President George Washington as a judge of the Western Territory. In 1800 he became prothonotary of Lancaster County. Another son, Benjamin Smith Barton, became a distinguished professor in the University of Pennsylvania; while Matthias Barton, still another son, served in the State Legislature and Senate. The descendants of the Barton family won distinction in the state and nation by their work in science, medicine, and law.

In July 1779 (notwithstanding the date on the inscription under his memorial window), George Ross, an influential citizen of Lancaster and a loyal member of St. James' Church, died in his fiftieth year. The window, in the south wall and directly behind the pulpit, was erected to his memory. The stone under the sill bears his signature as it appears on the Declaration of Independence. He is buried in an unmarked grave in the cemetery of Christ Church, Philadelphia.

Edward Shippen died at Lancaster on September 25, 1781, at the age of 78 years. A leading citizen, he had presided over many meetings held by the patriots at Lancaster to protest British tyranny. He is buried in St. James' churchyard.

THE REVEREND JOSEPH HUTCHINS

1783 - 1788

1783. End of American Revolution

1787. Constitution of the U. S. drawn up

CHAPTER V

The Reverend Joseph Hutchins, 1783-1788

WITH the signing of the Treaty of Paris in 1783, peace came to the New World; but the newly acquired independence of the United States brought with it the problems of restoring order to the disruptions of war, and of re-establishing civil institutions. One of the signs of peace in Lancaster was the removal of the boards from the windows of St. James' and the reopening of the church for worship. To renew the parish life, the Rev. Joseph Hutchins was chosen rector.

At his first meeting with the congregation, held December 11, 1783, he selected William Atlee, a vestryman, for his warden; and the congregation chose Jasper Yeates, also a vestryman, for their warden. The vestry then elected John Miller sexton at a yearly salary of £5, to be paid out of the collection; and allowed him to charge fees for digging the graves of deceased persons belonging to the church.

On May 24, 1784, the Rev. Mr. Hutchins with some of his active parishioners attended the meeting called by the Rev. William White, rector of Christ Church, Philadelphia, and later first bishop of Pennsylvania, to consider the delicate task of adjusting the American section of the Church of England to the new political situation. This adjustment ultimately resulted in the formal establishment of the Protestant Episcopal Church as a separate branch of the Anglican Communion in close touch with, but independent of, the mother church in England.

At a meeting of the congregation of St. James' Church on Monday the 14th day of March, 1785, it was unanimously agreed that William Parr, Edward Hand, and George Ross, Jr., or any of them, be the committee from Lancaster to meet the representatives from the other Episcopal congregations of Pennsyl-

vania in old Christ Church, Philadelphia, for the purpose of organizing the church in Pennsylvania. This proposed organization was effected in May 1785, and the Diocese of Pennsylvania came into being. At a meeting of the Diocesan Convention, held September 14, 1786, the Rev. William White, D.D., was elected the first bishop of the Diocese, and five months later was consecrated in Lambeth Chapel, London, by the Archbishops of Canterbury and York assisted by the Bishops of Bath, Wells, and Peterborough. This was the first consecration of a bishop for the Anglican Communion for work outside England, without the requirement of political allegiance.

William Henry, whom the Rev. Thomas Barton records in a letter * as a member of St. James' Church, died on December 15, 1786. An ingenious inventor and a manufacturer of fine guns, he had been retained during the Revolution by the Pennsylvania Committee of Safety to make and repair arms for the Continental Army. So vital was the importance of this work, that his employees were exempted from the draft into the army. He held many political offices—justice of the peace, county treasurer, president of the county court, member of the Pennsylvania Council of Safety, and burgess of Lancaster. Throughout the Revolution he was active on the side of the colonies—as commissary of a regiment raised in Lancaster, and as chairman of the committee on the supply and regulation of the flour market. In his home, on the northwest corner of Penn Square, near the present location of the Central Market House, he frequently entertained men of culture and intellectual standing. Thomas Paine wrote No. 5 of his celebrated political treatise, "The Crisis," while a guest in the home of Mr. Henry.

In the early days of the republic, Lancaster was to a great extent inhabited by a German speaking population; but English was the official language of the community. Since many citizens preferred to use German and to train their children to speak this

* Letter written December 6, 1760, to the Rev. Dr. Philip Bearcroft, secretary of the S.P.G.

language, much bitterness was caused by the use of English in the schools. The Rev. Mr. Hutchins, as rector of the Episcopal, or "English," Church, favored the use of the English language; and when he was asked to deliver an "English Address" in Trinity Lutheran Church on the occasion of the opening of Franklin College on June 5, 1787, he said in part:

"Let these schools be the vehicles of a more accurate and general knowledge of the English language. Whatever impediments you throw in the course of spreading this language in its true pronunciation and elegance among your children, will be so many obstructions to their future interest in private and public life . . . to their future eminence in the public councils of America . . . and to that national union with their fellow citizens of the United States, which the charity of the Christian, the humanity of the Philosopher, and the wisdom of the Politician, are anxiously wishing to promote. . . . Although the English language is nervous, copious, and beautiful, yet I do not recommend your preference of it on that account; but solely because it is the national language of the United States; because it is the language of those laws and of the courts of judicature, by which your posterity must be governed, and their privileges secured. . . . Common sense pronounces it the duty of every parent to teach his children the prevailing language of the country, in which they are likely to reside as citizens or subjects. On the score of religion, you can have no reasonable objection to the use of the English tongue, because it is undoubtedly as proper as the German, for the conveyance of religious instruction to your children."

This address so incensed some of the German speaking pastors of the community that twenty years passed before it was printed. Mr. Hutchins is named a trustee of Franklin College in the charter granted March 10, 1787, and was later elected professor of the English language and literature.

The relations between St. James' Church and the college have always been close—even from the time when the college was first established. In 1780, Jasper Yeates, Esq., Col. George Ross, and other prominent citizens of Lancaster agreed that the existing schools were incapable of teaching the "higher branches" and were therefore inadequate to the growing needs of the community. They then engaged the services of a teacher to conduct a "select academy"; and in 1782 the Lancaster Academy was

founded. According to the Philadelphia *Independent Gazeteer* of June 24, 1782, among the curators of this school were the Hon. Wm. A. Atlee, Jasper Yeates, Esq., William Henry, John Hubley, and Matthias Slough. In an issue of the same paper, a year later, the principal of the Academy, Mr. Andrew Brown, advertised that he had employed a French teacher. Owing to the violent temper of Mr. Brown and the many indignities to which he submitted the pupils in his charge, this Academy was suspended within a few years; but it suggested the idea of establishing another under a board of trustees by an act of incorporation. The result was the founding of Franklin College in 1787. Many members of the parish have been in the student body, on the faculty, and on the board of trustees; and two rectors—Dr. Breed in 1903, and Dr. Twombly in 1916—have received honorary degrees.

After leaving Lancaster, the Rev. Mr. Hutchins went to England. He later became a curate in the Barbadoes; then he returned to Philadelphia and lived on Race Street near Seventh in a house known as the "West India Palace." In Philadelphia he taught school and published an English grammar, which ran into several editions.

He is buried in the cemetery of Christ Church, Philadelphia, at Fifth and Arch Streets.

THE REVEREND ELISHA RIGG

1789 - 1796

- 1789. First General Convention of the Protestant Episcopal Church
- 1789. First Congress met and Washington inaugurated president
- 1789. French Revolution began
- 1789. Mutiny on the Bounty
- 1790. Death of Benjamin Franklin
- 1791. Anthracite discovered in Pennsylvania
- 1793. Execution of Louis XVI and Marie Antoinette
- 1794. First turnpike road in America, from Philadelphia to Lancaster. Result: Lancaster became for some time the largest inland city in the U. S. On the 62 miles of the road's length, there were 60 taverns—one for almost every mile.
- 1794. Eli Whitney invented the cotton gin.

CHAPTER VI

The Reverend Elisha Rigg, 1789-1796

THE Rev. Elisha Septimus Rigg was ordained on December 21, 1788, by the new Bishop of Pennsylvania, the Rt. Rev. William White; and became rector of St. James' Church in January 1789.

Shortly after his arrival, the Rev. Mr. Rigg chose William Atlee, a vestryman, for his warden; and the congregation selected Jasper Yeates as their warden.

In 1789, General Edward Hand, a prominent member of St. James', was chief burgess of Lancaster. Convinced that the favorable location of the town made it the logical choice as the capital of the new United States of America, he wrote to the Congress a letter in which he described the qualifications of the borough and urged its selection. From this letter, an estimate of the town in which the church of 1790 was situated can be gained. Gen. Hand said that there were in Lancaster five public buildings, including a new court house, 678 dwellings, and 26 industries. The first census of the United States, taken in 1790, records that there were 3773 people living in the town.

The church lost one of its most interesting members when on May 16, 1789, Stephen Chambers, Esquire, a vestryman, died at the age of 36 years. During the Revolutionary War he served in the American Army—as a first lieutenant, and later as a captain. A leading lawyer of his day, he was in 1787 a delegate to the Pennsylvania convention which ratified the Federal Constitution, and was a member of the first board of trustees of Franklin College. Active in Masonry, he was in 1785 the first Worshipful Master of Lodge No. 43, F. & A. M. In May, 1789, he attended a banquet with other Revolutionary officers at Slough's Tavern, and at the table passed a remark which Dr. Jacob

Rieger, an army surgeon, deemed insulting. A duel ensued on the following Monday evening, May 11, and resulted in the wounding of Captain Chambers, who died within five days, "mortification having set in." The grave of Captain Chambers is in the churchyard.

Not long after coming to St. James', Mr. Rigg became the son-in-law of William Atlee, the rector's warden, when he married Miss Jane Atlee on December 2, 1790.

Since the rectory, then located at the northwest corner of Prince and Orange streets, was in ruins, the vestry decided to sell the "remnants" of the house and the ground on which it stood, and to build a new home for their minister on the lot adjoining the churchyard. The cost of the building was to be paid with the money obtained from the sale of various properties which had been bequeathed to the church (by John Douglass, a mill and land in Salisbury Township; and by Edward Smout, an original vestryman, the old parsonage lot at Prince and Orange streets and a portion of a plot in Trenton, New Jersey). After learning that the money derived from the sale of these properties was not sufficient to meet the cost of a new rectory, the vestry decided to postpone any building operations for the time being. To compensate Mr. Rigg for not providing him with a residence, the vestry then agreed to lend him the sales money, interest free, with the stipulation that it be repaid whenever a rectory should be built or whenever he should cease being the rector. On these conditions Mr. Rigg accepted the money, for the repayment of which he executed to the church a mortgage on a tract of his own land in Lancaster. The rectors of St. James' continued to rent their living quarters until 1847, when a parsonage was finally built.

On June 15, 1791, Edward Hand, Esquire, a vestryman, was named a lay deputy to represent St. James' at the Diocesan Convention to be held in Philadelphia later in the same month.

At a meeting on December 26, 1791, the vestry took these actions:

John Moore, Esquire, was appointed to meet representatives from other congregations in order "to fix on proper hours for ringing the bell for public worship."

After examining the accounts of John Miller, the sexton, the vestry agreed to pay his claim of £7 0s 2d; and then, proceeding "on full consideration" to the choice of another sexton, they unanimously chose Peter Gray at a salary of £5 per annum.

The Hon. William Augustus Atlee died on September 9, 1793, in his 59th year. He had been chief burgess of Lancaster from 1770 to 1774, having taken his oath of office before Edward Shippen under whom he had studied law. Throughout the Revolutionary War, Mr. Atlee was an active and leading patriot. In 1776 he was chosen the chairman of the Committee of Public Safety of Lancaster; and in 1777 he was appointed a justice of the first Supreme Court of the Commonwealth, holding this position until his death. During the years 1777-1778 he was commissary of the British prisoners confined in Lancaster. Very conscientious in his work, he wrote in 1781, "A fall from my horse which hurt my leg badly has detained me from the York Court, but I intend (though contrary to the advice of my physician) to set off for Carlisle, lest I should be charged with neglect of duty."¹ His death was caused by yellow fever which he contracted while attending court in Philadelphia. A warden of this parish from 1762 until his death, he is buried in the churchyard of St. James'.

Judge Atlee's successor as rector's warden was General Edward Hand, who was appointed by Mr. Rigg in December, 1794. Jasper Yeates was continued as the peoples' warden.

The Rev. Mr. Rigg, carrying forward the interest in education characteristic of the rectors of this church, opened a female seminary in Lancaster, as this advertisement in the *Lancaster Journal* shows:

"FEMALE EDUCATION"

"The Female Academy, in Lancaster, will be opened again, on its original plan, on Tuesday, the first of September next. The branches of learning here taught are reading, writing, arithmetic; the rudi-

¹ Letter written May 25, 1781, to Joseph Reed, President of Pennsylvania

ments of English grammar, with their practical use; the entertaining and useful science of geography; the elements of history, ancient and modern; and sketches of the nature and use of several other sciences.

"A person of sober character and of decent manners, who is qualified to teach writing, arithmetic, and sacred music, and who would act as clerk in the Episcopal church, will be taken in as an assistant in the above mentioned academy, and be introduced to other employments of considerable emolument.

"Apply to Elisha Rigg, rector of St. James' Church.
Lancaster, August 26, 1795."

The next year, 1796, the Rev. Mr. Rigg enlarged the activities of the Seminary; the subject of Embroidery was added to the curriculum as was also the "Doctrine of Light and Colours, so intimately connected with drawing, etc." Young ladies were taken to board at a reasonable rate, "and particular attention paid to their health." The house in which the pupils lived was spacious, and stood "in a part of the town particularly airy and pleasant."

In a typical school day "from eight o'clock in the morning until nine, instructions were given in English Grammar, Geography, &c, at One Dollar per quarter, for each scholar; from the hour of nine to twelve, and from two to five (in the afternoon) Reading, Writing and Arithmetic were taught at three Dollars per quarter—and half-day scholars admitted at 17/6."

When Mr. Rigg on November 25, 1796, gave up his position at St. James', a difference of opinion over money matters arose between him and Jasper Yeates. The cause of the quarrel went back to the sale of the lot on which the ruined parsonage had been located. This lot had been sold to John Moore, a vestryman, who was given ten years to make payment; and because the lot had been willed to the church by Mr. Smout for the support of the minister, the interest received from Mr. Moore on the unpaid amount was given by the vestry to the Rev. Mr. Rigg. In 1796, however, Judge Yeates blandly refused to pay Mr. Rigg the interest from March 25, the date of the last payment, to November 25, the date of the rector's resignation, because, he said, one full year must elapse between payments. This opinion was

treated with scorn and indignation by Mr. Rigg, who wrote that "the Judge himself receives his pay quarterly; but should he resign or die in the middle of some quarter, under his reasoning neither he nor his representatives would receive anything for those days in which he had served the public."

From Lancaster the Rev. Mr. Rigg went to Maryland, where he became the rector of St. Paul's (afterward St. Luke's) Church at Wye Mills, Talbot County. He was a deputy to the General Convention of the Church in 1797 and 1799. His grave is in the chancel of St. Luke's Church, which he served as rector from 1796 to his death, on February 4, 1804.

After the departure of Mr. Rigg from Lancaster, the pastoral duties of St. James' were performed by the former rector, the Rev. Joseph Hutchins, until the arrival of the next minister, the Rev. Joseph Clarkson.

THE REVEREND JOSEPH CLARKSON

1799 - 1830

- 1800. Election of Thomas Jefferson
- 1803. Louisiana Purchase
- 1807. Fulton's steamboat trip in the Clermont
- 1807. Embargo Act
- 1809. Inauguration of James Madison
- 1812. Napoleon's Russian Campaign
- 1812. War between the United States and England
- 1814. Francis Scott Key wrote the Star Spangled Banner
during the bombardment of Baltimore
- 1814. Hartford Convention: a threat to secede
- 1815. Battle of Waterloo

Seating Plan of Church, 1791

JAMES HAMILTON, Lieut. Governor, occupied in earliest days, pew No. 1 without charge.

THE SHIPPENS then rented pew No. 1.

WILLIAM JEVON formerly rented pew No. 2 for £2, 6s per annum.

GEORGE GIBSON formerly rented pew No. 3 for £2, 6s per annum.

MATTHEW ATKINSON formerly rented pew No. 4 for £2, 2s, 6d per annum.

THOMAS COOKSON formerly rented pew No. 6 for £3, 0s, 0d per annum.

ADAM SIMON KUHN (1757) rented one-half of pew No. 6.

MINISTER'S FAMILY formerly occupied pew No. 7 without charge.

GEORGE SANDERSON formerly rented pew No. 8 for £2, 2s, 6d per annum.

WILDER BEVINS in 1809 rented one-half of pew No. 8.

SAMUEL BOUDE formerly rented pew No. 9 for £2, 2s, 6d per annum.

WILLIAM HENRY in 1759 rented pew No. 11 for 30 shillings per annum.

JOSEPH RATHELL (1771) rented part of pew No. 11.

WILLIAM PARR formerly rented pew No. 13 for £2, 5s per annum.

GEORGE ROSS formerly rented pew No. 14 for £2, 2s, 6d per annum.

WILLIAM HAMILTON later rented part of pew No. 15 (in 1809, entire pew cost \$6.00 per annum).

JOHN PASSMORE later rented pew No. 16.

STEPHEN CHAMBERS formerly rented part of pew No. 17 (entire pew cost 45 shillings per annum).

JAMES BICKHAM formerly rented pew No. 20 for 25 shillings per annum.

6. <i>William Atlee & Matthew Barton</i>	<i>The Communion Table</i>			1. <i>Jasper Yeates</i>
7. <i>Henry Bennet & Thomas Sharp</i>				2. <i>Edward Hand</i>
The Pulpit				3. <i>Matthias Slough</i>
8. <i>John Jordan</i>	13. <i>Jacob Rieger Joseph Hubley Adam Hubley</i>	16. <i>Paul Zantzinger</i>		4. <i>George Moore</i>
9. <i>Thomas Forster & Richard Gray</i>	14. <i>George Ross, Jr. James Ross James Hopkins</i>	17. <i>Robert Coleman Charles Smith</i>		5
10. <i>Catherine Henry John Jean Sommet Thos. Turner</i>	15. <i>John Stone</i>	18. <i>Frederick Kuhn</i>		
11. <i>Thos. Bradley Jonathan Haywood John Aymes</i>	19. <i>Catherine Bartges</i>	21. <i>Charles Boyd & John Stern</i>	23. <i>Thomas Roberts</i>	
12. <i>James Watt & Wm. Borland</i>	20. <i>Robert Read & John Gillard</i>		22. <i>William Montgomery & Thomas Boude</i>	
<i>The Font</i>			<i>The Door</i>	
<i>Seats for Servants and Negroes</i>			24. <i>Sexton</i>	

SEATING PLAN OF ST. JAMES' CHURCH, 1791
(See opposite page for description)

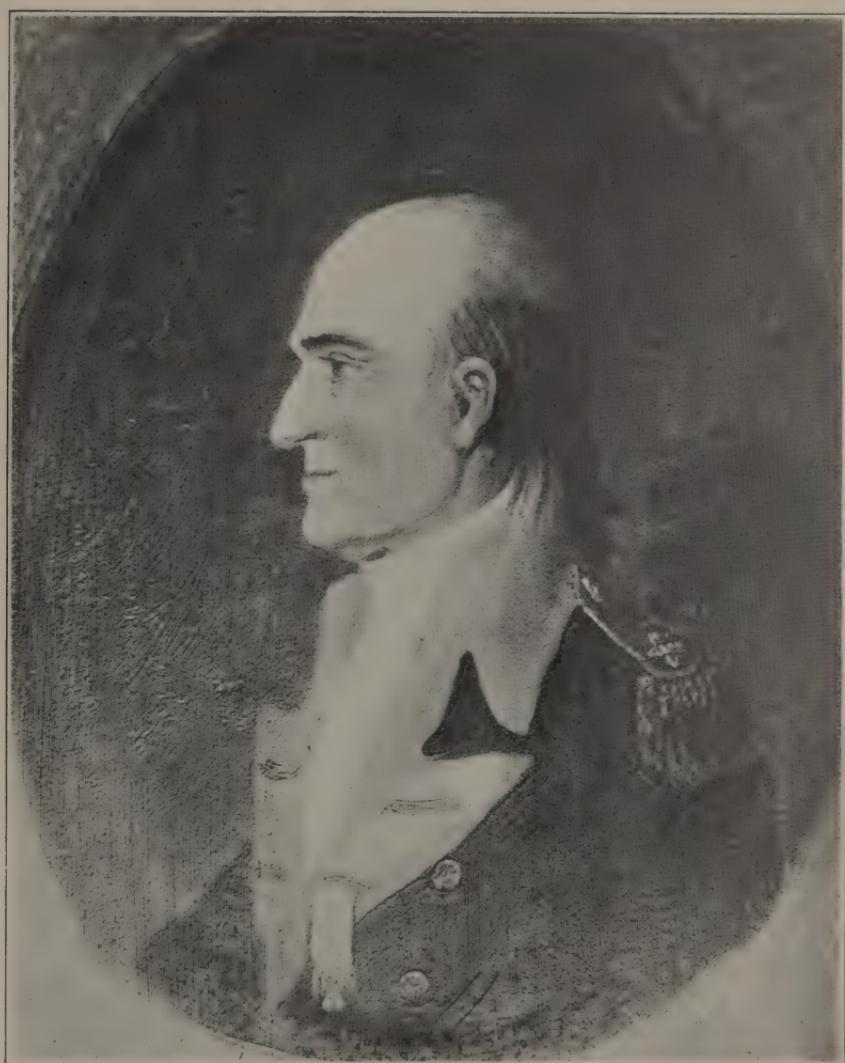
Be it Known by these Presents, That I William White Bishop
of the Protestant Episcopal Church in the State of
Pennsylvania, holding by the Assistance of Almighty God an Ordination on Monday the
Twenty-eighth day of May in the Year of Our Lord One thousand Seven hundred and Eighty
Seven, being Monday in Whitsun-Week, in Christ Church in the City of Philadelphia in the
State of Pennsylvania did admit our beloved in Christ, Joseph Clarkson MA of the
University of the State of Pennsylvania, of whom virtuous and pious Life and Conversation
and competent Knowledge in the Holy Scriptures I am well apprised; unto the Holy Order of
Deacons, according to the Form and Manner prescribed and used by the Protestant
Episcopal Church in the State of Pennsylvania. And him the said Joseph Clarkson
did then and there rightly and canonically ordain a **Dacon**. He having among Pre-
fety and voluntarily declared, that he believes the Holy Scriptures of the Old and New
Testament to be the Word of God, and to contain all Things necessary to Salvation, and
having engaged to conform to the Doctrines and Worship of the Protestant Episcopal Church
in the State of Pennsylvania.

In Testimony whereof I have caused my Seal to be
hereunto affixed dated the 28th day and Year above written —

William White

CERTIFICATE OF JOSEPH CLARKSON'S ORDINATION

(Dated Philadelphia, May 28, 1787)



MAJOR-GENERAL EDWARD HAND
(From a portrait)



JOSEPH CLARKSON
Rector 1799-1830

CHAPTER VII

The Reverend Joseph Clarkson, 1799-1830

THE Clarkson family, well-known in England and in America in the 17th and 18th centuries, furnished leaders in church and state, in science, in literature, and in military affairs. One of the most prominent members of this family was an eminent physician of Philadelphia, Dr. Gerardus Clarkson, who was a lay delegate to the first General Convention of the Episcopal Church in 1789, and for many years a vestryman of Christ Church and St. Peter's.

The Rev. Joseph Clarkson, third son of Dr. Gerardus Clarkson, was born in Philadelphia February 27, 1765. He was graduated from the University of Pennsylvania in 1782, and received the degree of Master of Arts, with honors, from the College of New Jersey (now Princeton) three years later. After entering the ministry of the Protestant Episcopal Church, Joseph Clarkson was the first candidate to be ordained by Bishop William White, at his first ordination in America, in Christ Church, Philadelphia, on May 28, 1787. He began his ministry in Philadelphia, but soon moved to Wilmington, Delaware, where he was rector of Old Swedes' Church for eight years. His work at St. James' Church in Lancaster, Pennsylvania, began on July 8, 1799, and continued until his death on January 25, 1830. Besides the city congregation, two other churches in Lancaster County—Bangor Church at Churchtown, and St. John's Church at Pequea—were included in his ministry.

The work of Mr. Clarkson extended beyond the confines of his parishes into the church at large. He was the first secretary of the House of Bishops of the Protestant Episcopal Church, and took an active part in adapting the English Book of Common Prayer to the use of the Church in the United States.

Mr. Clarkson married Grace Cook, daughter of the Rev. Samuel Cook, and had four sons and four daughters. His eldest daughter, Mary Clarkson, married John Passmore, the first mayor of Lancaster; and another daughter, Harriet, married the Rev. Samuel Bowman, the successor of Mr. Clarkson as rector of St. James'. One of the grandsons of the Rev. Joseph Clarkson was Robert Harper Clarkson, rector of St. James' Church in Chicago for fifteen years, and later the first bishop of Nebraska.

Soon after becoming rector, the Rev. Joseph Clarkson held a notable service in St. James' Church to commemorate the life of George Washington—General, President, and an Episcopalian. When the news of Washington's death was received on Thursday, December 19, 1799, Governor Thomas McKean officially notified both houses of the Legislature, then meeting in Lancaster, the capital of Pennsylvania. Tuesday, January 7, 1800, was designated as a "day of mourning and respect for the memory of the illustrious Washington." At one o'clock, in conformity to the orders of Major General Edward Hand, Washington's comrade in arms,

"a military procession of trumpeters, cavalry dragoons, infantry, and officers of the Revolution was formed in honor of the late Lieutenant General George Washington. It was joined by a number of the members of the State Legislature, some clergymen from the neighborhood, the members of the lodge of Free Masons, and a number of private citizens; and proceeded from the court house of this borough, through several of the principal streets, until they arrived at the Episcopal Church, where a sermon suitable to the occasion, was delivered by the Rev. Mr. Clarkson; after which, the Infantry fired three rounds, drawn up on the outside of the churchyard." *

An empty coffin, which had been carried in the procession, was left in the church for a time, as evidence of the respect and esteem in which Washington was held by the citizens of Lancaster.

The election of Thomas Jefferson as President was celebrated by the Democratic-Republicans (Anti-Federalists) of Lancaster on

* From Mombert's *History*, p. 306.

January 1, 1801. About 250 persons, including the Governor, members of the Legislature, and leading citizens of the town, assembled at 2 P.M. in old Franklin College, three rooms of which were made into one by opening the folding doors. After dinner, 33 toasts were drunk—the toast to Jefferson called forth 16 cheers and the "President's March." Major John Light of St. James' proposed, "May those who sacrifice the rights of the people meet the fate of Tityus." "The company retired at 6 o'clock; and after parading the principal streets of the town, everyone departed to his own home. Throughout the whole, the utmost decorum was preserved. No accident of any kind happened and, before 8 o'clock in the evening, all was perfectly quiet, as if nothing unusual had happened." *

Many of the most influential members of St. James' were Federalists and bitter opponents of the republican principles of Jefferson. Charles Smith of St. James', a noted Federalist, was an important member of the Lancaster bar and exercised great influence. Elected to the lower House of the Legislature in 1806-1808 and to the State Senate in 1816, he ranked as one of the ablest men in those bodies. He resigned the office of president judge of the 9th Judicial District to become in 1820 the president judge of the District Court of Lancaster city and county. Judge Smith served St. James' Church as a vestryman for many years and as a warden for six years. His wife was the daughter of Judge Jasper Yeates, also a member of the church. Judge Smith died at Baltimore in 1836.

When General Edward Hand died at the age of 58 on September 3, 1802, St. James' lost one of its most famous members. Born in Ireland, he arrived in this country in 1767, as surgeon of the 18th Royal Irish Regiment. After he resigned his commission in 1774, he came to Lancaster the following year to practice his profession of Medicine and Surgery. At the outbreak of the Revolution he left Lancaster as lieutenant colonel of the First Battalion of Pennsylvania Riflemen, famous for its

* Mombert's *History*, p. 310.

exploits during the war. He was the adjutant general at the battle of Yorktown; and after the surrender of Cornwallis, he marched with the troops back to Philadelphia, where the army disbanded. After the war he resumed his medical practice at Lancaster. In 1785 he was elected a member of the Pennsylvania House of Representatives, and in 1784 and 1785 he served as a member of Congress. In 1790 General Hand bought his estate, Rockford, which is still in existence, overlooking the Conestoga about a mile and a half southeast of Lancaster (behind Williamson Park). The purchase price of the estate was \$25 an acre, but a few years later he refused an offer of \$100 per acre. Near Rockford, Robert Fulton, another famous Lancastrian, ran his first paddle-wheel steamboat. Highly esteemed as a citizen, General Hand was elected chief burgess of Lancaster in 1789. He was one of the first to urge pumping the water of the Conestoga into the town. As a physician he was greatly sought after and beloved, for he was in the habit of rendering his services without charge to those who were in need. General Hand is buried in St. James' churchyard. Near his grave lie the remains of his wife, his son John, a suicide, his daughter Dorothy (Mrs. Edward Brien) and her family. Mrs. Brien and another daughter, Mrs. Samuel Bethel, rented pews in the new church in 1820.

Lancaster was the capital of Pennsylvania from 1799 to 1812. What was the appearance of the town at that time? An observant Englishman, Fortescue Cuming, traveling through Lancaster in 1807, wrote an interesting description:

"Lancaster is supposed to be the largest inland town in the United States. It is in a healthy and pleasant situation, on the western slope of a hill, and consists of two principal streets, compactly built of brick and stone, and well paved and lighted, crossing each other at right angles. There is a handsome and commodious courthouse of brick in the centre, which, in my opinion, is injurious to the beauty of the town, by obstructing the vista of the principal streets. There are several other streets parallel to the principal ones, the whole containing about 800 houses.

"There is a strong jail built with stone, and a brick market house. What in my opinion does most honor to the town is its poor house,

which is delightfully situated near Conestoga Creek about a mile from the town on the right of the turnpike road towards Philadelphia. There are several private manufactories in Lancaster, amongst which are three breweries and three tanyards; but it is principally noted for its rifles, muskets, and pistols, the first of which are esteemed the best made in the United States. The inhabitants . . . are a quiet orderly people and are estimated about 4500.

"Notwithstanding Lancaster is so populous and the seat of government besides, it is but a dull town with respect to society. The manners and taste are not yet sufficiently refined by education, or intercourse with strangers, to make it a desirable situation for the residence of a person who wishes to enjoy *otium cum dignitate*. . . . There is no theatre, no assemblies, no literary societies, nor any other publick entertainment, except occasionally an itinerant exhibit of wax-work, or a puppet show; but there are taverns without number, at some of which, I have been informed, private gambling is very customary.

"There are horse races here annually, which last a week on a course on a common to the westward of the town, which like most other races in this country are for the mere purposes of jockeying horses and betting, and are not followed by balls and other social meetings of both sexes, as at amusements of the same kind in Europe. Shooting with the rifle is a favorite amusement, at which they are very dexterous, meeting at taverns at short distances from the town to shoot, sometimes at a mark for wagers, and sometimes at turkeys provided by the tavern keepers, at so much a shot, the turkey being the prize of the killer of it—the distance is generally 100 yards, and always with a single ball."¹

Cuming also tells us that in 1807 Harrisburg had only 250 houses as compared with Lancaster's 800.

On Sunday evening, February 10, 1810, the "worthy and venerable Joseph Shippen, Esquire," died aged about 78 years. Shippen, a son of Edward Shippen, joined the army in 1753 and for 11 years was secretary of the Province of Pennsylvania under the Penn government. He is buried in the churchyard.

Colonel Matthias Slough, for many years one of St. James' most prominent members, died September 12, 1812, in Harrisburg, at the age of 79 years. Colonel Slough was one of the first citizens of his time—assistant burgess from 1757 to 1761, county coroner from 1755 to 1768, county treasurer from 1763 to 1769, member of the Provincial Assembly in 1773 and 1774, and of the

¹ W. F. Worner, "Old Lancaster—Tales and Traditions," p. 148.

General Assembly from 1780 to 1783. During the Revolution the colonel was an active patriot—a member of the Committee of Correspondence, colonel of the Seventh Battalion which fought in the Battle of Long Island in 1776 and which afterwards guarded British prisoners in Lancaster. In 1777 he was appointed to supply Pennsylvania troops with blankets, shoes, and clothing. Colonel Slough was the innkeeper of the White Swan Tavern, located at the southeast corner of Penn Square and South Queen Street. In this tavern, the foremost hostelry of its day in Lancaster, he entertained Washington, John Adams, John Marshall, and many other famous travelers. The Duke De La Rochefoucault in 1795 wrote:

“The Swan inn is undoubtedly better than any inn in Philadelphia and none can be more cleanly. A great number of servants are kept, and the family of the landlord, whose manners bespeak a liberal education, are generally respected and enjoy that consideration which in all countries should be bestowed on honest men. Innkeepers here are men of the first rank. It is a general custom in America to dine with the innkeeper and his family and to conform to the dinner hour which he fixes. This custom which at times proves very disagreeable is on the contrary very pleasant in this house, for it is impossible to meet with a family in all America of superior breeding, or which forms a more agreeable society than that of Mr. Slow.” *

In a day when there were but few pianos in Lancaster, the colonel’s daughter was an accomplished pianist, and her “sweet music” often attracted crowds in the evenings to listen “to the harmonious melody of her strains.” One of her favorite pieces was “The Rose Tree in Full Bloom.”

In his later years Colonel Slough was a charter member of the Lancaster Library Company, and helped to organize an academy in the borough. He was active in securing subscriptions for the Philadelphia and Lancaster turnpike, which he subsequently helped to build as a toll road. He became interested in stage lines, particularly the one “from Lancaster to Philadelphia which ran every Monday, Wednesday, and Friday.”

* W. F. Worner, “Old Lancaster—Tales and Traditions,” p. 106.

The actual location of Colonel Matthias Slough's grave in the churchyard is unknown; but a stone was erected there to his memory in 1938 by Lodge No. 43, F. and A. M., of which he had been a member.

On March 14, 1817, the Hon. Jasper Yeates, the foremost lawyer in Lancaster during the Revolution and a prominent member of St. James', died in his 73rd year, a ripe age for the times. An ardent patriot, he was chairman of the Committee of Correspondence in 1776; and later, in 1787, he was a delegate to the Pennsylvania convention which ratified the Constitution of the United States. In 1791 he was appointed a judge of the Supreme Court of Pennsylvania, a position which he held to the end of his life. In 1805 impeachment proceedings were instituted against him before the Senate of Pennsylvania, but he was acquitted. As a judge, Mr. Yeates commanded the highest respect and deference; as a man of business he was one of the most methodical. The Hon. Jasper Yeates is buried under a pyramidal monument in St. James' churchyard.

Among the trustees of Franklin College, elected June 1813, were the following members of St. James' Church: the Rev. Joseph Clarkson, Adam Reigart, Jr., Robert Coleman, Charles Smith, William Montgomery, and William Jenkins.

The Rev. Mr. Clarkson's interest in the organization and work of the Bible Society is shown by these extracts from the newspapers of that day:

"Saturday, February 11, 1815—On Wednesday last at a meeting in the court house an auxiliary Bible Society was formed. Rev. Joseph Clarkson secretary."

"March 17, 1815—The Rev. Joseph Clarkson was one of the founders of the Lancaster Bible Society."

"Friday, November 27, 1829—Bible Society of Lancaster. The Rev. Joseph Clarkson was elected President."

Dr. Clarkson's baptismal record is interesting evidence of the nature of his work in the early part of the 19th century. In this register he makes frequent notes and comments on the people to whom he ministered, which show the varied character of his

scattered flock and his interest in them and their fortunes. Some of the notes are:

"Sarah Watson, born July 25, 1806, baptized Aug. 17. Born at sea, arrived at New York and now at Bangor, 150 miles and only 3 weeks old."

"A remarkable small child."

"Dreadful cold day." "Dreadful rainy day."

"Man took sick and died on the way to Ohio from New York, left a widow and nine children."

"Quite a decent young woman; attends Church regularly and has her Prayer Book and Bible."

"A poor blind man afflicted with rheumatism, has lain in the same identical position for ten years without a murmur. His piety is of the purest kind, refined by passing through the furnace of affliction, not seven times only, but seventy times seven. His patience and resignation to the will of his Heavenly Father is almost without example."

"The family are a drunken fighting sett."

"Rode forty miles on 3 and 4 of July; visiting a sick person, and funeral."

"First baptism in new church (Christ Church, Leacock), Aug. 2, 1818. Rode down and up same day, 33 miles."

"He a bad doing man, has left his wife."

"Heard them say their catechism—said it well."

"Baptized an old negro man who came from Guinea when 10 or 12 years old. Brought up in the Penrose family in Phila. 60 years of age, very well informed on Baptism," etc.

"1814. Baptized child whose mother was sick. Father a soldier in Canada."

"Child hearty and likely to do well."

"1813. Baptized 62 in Huntingdon."

"Lackman Monroe Ross—poor, but a great name."

"Mother, child and sister very well dressed."

An instance is noted in which the Presbyterian minister refused to baptize a child "without a recommendation." "The mother dead; father was affronted, so called on me."

With the baptism of the six children of Patrick Humes and Susan Martin, his wife, at Pequea on Sunday, March 31, 1822, is connected this little romance. "He a weaver from Ireland, about eighteen years of age, a single man, after being in this country about four years, went to Ireland on a visit to his friends. Returning, the vessel, very crowded, was boarded by an Eng-

lish press-gang, to take as many single young men as they wanted. Susan Martin being a passenger, and a perfect stranger to Patrick Humes, stepped forward and said he was her husband, which saved him. As soon as they landed he married her. The above six children are theirs, and as well managed as any children I ever saw. The parents are well reported in the Neighborhood; are about to remove near Pittsburgh this Spring."

A number of the wealthy families in St. James' parish kept and owned slaves as late as the early years of the 19th century and special seats were allotted to them in the church. These negroes were given religious instruction, received baptism, and thereby became members of the church. A few of them were buried in the churchyard, as the following excerpts from the journal of the Rev. Mr. Clarkson show:

"January 20, 1816. Voltaire, black boy of Mr. Yeates. In our yard, very improperly."

"February 2, 1819. John Atlee, a coloured man living with William Jenkins, Esq., died with the smallpox. Was buried in St. James' churchyard gratis, by order of Mr. Robert Coleman, church warden."

"May 5, 1819. Old Dinah, above 100 years of age, buried in St. James' churchyard." (Dinah McIntire was often referred to as "Dinah, the Fortune Teller," and lived in a wooden shanty at the junction of Strawberry and Vine streets, at the top of Dinah's Hill. She was born a slave in Maryland, and was at one time the property of Matthias Slough.)

"March 30, 1821. Dinah Webster, coloured, in St. James' churchyard. (She was the wife of John Webster, the faithful sexton of St. James' Church for many years.)"

Colonel William Hamilton, at one time a vestryman, died on May 10, 1820, when only 49 years old. He was the founder and an editor of the *Lancaster Journal*. In 1796 Col. Hamilton favored the election of Thomas Jefferson, and thus alienated certain leaders of the Federalists, who then withdrew their support from the paper. Among those who did so were Robert Coleman and Charles Smith, both vestrymen of St. James'. By 1799 the paper became a Federalist publication, and Hamilton was rewarded by being elected to the Legislature. In the War of 1812

he was captain of a rifle company, and marched with his men to Baltimore in September 1814. "As a human being, he had failings; but they were overshadowed by great virtues. Let the grave cover the former, and charity remember only the latter." Col. Hamilton was buried in St. James' churchyard.

As the old stone church building was beginning to deteriorate with the passing years, the vestry appointed Charles Smith, Molton C. Rogers, Thomas Jefferies, and Edward Coleman the committee to procure subscriptions for a new brick building. This committee obtained a considerable number of pledges; and on September 12, 1818, the vestry decided upon the following payment plan: "Those who have subscribed \$50.00 or any sum less than \$50.00 shall be called upon for the full amount subscribed by them; and those who have subscribed any sum exceeding \$50.00 shall be called upon for one-half the amount subscribed by them." Among the subscriptions received was one of \$100 from James Buchanan, later President of the United States. Although he himself was a Presbyterian, his niece Harriet Lane was a member of St. James' Church. At the same meeting of September 12, Robert Coleman, Charles Smith, and Adam Reigart were made a committee to fix upon a plan for the new church, to superintend its erection, and to make all the contracts for materials and labor, required for the building.

Since it was felt that services should be held more frequently in the new church, serious consideration had to be given to the need for an additional clergyman to help Dr. Clarkson in his work of ministering to his three parishes—St. James', St. John's Church at Pequea, and Christ Church at Leacock (instead of Bangor Church). A committee, consisting of Daniel Moore, Molton C. Rogers, and Edward Coleman, was appointed to meet with representatives of Christ Church and of St. John's to consider the advisability of employing a co-rector. The committee met at Christ Church on April 30, 1819, but no decision was reached because the one delegate of St. John's Church considered himself unauthorized to act in the absence of his colleague, and

because the delegates of St. James' declared they could not pledge commitments for their parish since it was involved in a building project.

The steeple of St. James' Church was taken down on April 20, 1819, and in a few weeks the entire structure was razed to the ground—according to the account book of Thomas Jefferies, which, together with the keys to the old building, was given to the parish on May 28, 1944, by his descendants.

After more than a year had passed and the new church was well on the way to completion, a new committee from St. James'—Robert Coleman, Charles Smith, and James Hopkins—met the representatives of the other churches. As a result of this meeting, the following decisions were reached:

Two ministers, one of whom was to be Dr. Clarkson, were to be employed.

Dr. Clarkson was to preach once every four Sundays in St. James' and the same amount in St. John's. Each church was to pay Dr. Clarkson \$200 per annum.

The new minister was to preach once every four Sundays in St. John's and the three other Sundays in St. James'. He also was to receive \$200 per annum from St. John's, and the balance of whatever salary was necessary to attract a good minister was to be paid by St. James'. (Apparently Christ Church in Leacock required only occasional services, since no mention was made of a minister's regular attendance at that church.)

Satisfied that these arrangements would provide an adequate number of services, the vestry then invited Bishop White to consecrate the new church of St. James', and published in the *Lancaster Journal* of September 20, 1820, this notice:

“Consecration”

“The public are respectfully informed that the new Episcopal Church of St. James, in the city of Lancaster, will be consecrated by the Right Reverend Bishop White, on Sunday the 15th of October next, when such Episcopalians as can, and all others religiously disposed, are invited to attend.”

The day before the new building was consecrated, the vestry and the wardens agreed that, inasmuch as the pews could not be

conveniently let out previous to the consecration of the church, the northern side of the church be set apart for the accommodation of the ladies, and that public notice thereof be given by hand bills for distribution throughout the city.

On the eve of the consecration of the new church, for the most part the same building which has so beautifully mellowed today, it is appropriate to take a last look at the ancient and original structure of the parish. An unknown author, in a communication to the *Lancaster Journal* in 1838, described it in these words:

"The Episcopal church was built under a charter granted by George II and never had been entirely finished. So great was its age and infirmities, the congregation were obliged to have it taken down to prevent its tumbling at their ears. I shall never forget the last time I sat in it. Everything about the antique and sacred structure made an impression on my mind not easily to be effaced. Even the old sexton, John Webster, a colored man, and his wife, Dinah, as she rustled past in her old-fashioned silks with white sleeves, apron, and 'kerchief,' remain in my memory. Another remarkable character was old Mr. McPall with his glass-head cane, bent figure, and hoary locks. This patriarch was never absent from the broken pew in the corner, except when prevented by sickness from attending service. This antique and sacred structure was erected in 1744 of stone, partly at least, when in 1761 the people by way of lottery raised a considerable sum of money with which they afterwards built a steeple, erected galleries, bought a bell, and finished a stone wall round the churchyard. In 1765, the vestry resolved that the minister should be entitled to a surplice fee of five shillings for every grave dug in the churchyard."

The only part of the original structure which escaped demolition was part of its foundation, upon which the north side of the new building was erected.

The new building originally varied little from the old stone structure in length, but was much wider. There were two broad aisles in the new church instead of three, as at present. The pulpit stood against the east wall, with stairs ascending to it on each side with hand rails. The chancel was enclosed with a semicircular rail of mahogany. The reading desk was in front of the pulpit and the "holy table" in front of the desk. "The offi-

ciating clergyman was all but hidden in the reading desk and before going into the pulpit he went under it to exchange his surplice for the black gown." "These were the days when 'bands' were a regular article of clerical apparel; and black silk gloves were not uncommonly worn by the officiating clergyman (except when administering the sacraments), minus the finger and thumb tips for convenience in turning the pages of books or manuscripts." The hangings of the pulpit were of royal purple velvet and over it on the wall was a cross and the text "God so Loved the World." *

On Sunday, the 15th day of October, 1820—seventy-six years after the founding of the parish—the new building was consecrated by the Rt. Rev. William White, the first bishop of Pennsylvania, wearing the attire of an English bishop with the traditional black silk stockings and silver shoe buckles. After performing the ceremony of consecration with the assistance of the Rev. Dr. Clarkson, the Rev. Mr. Bull, and the Rev. Mr. Muhlenberg, "Bishop White delivered to the large congregation of citizens in attendance a discourse from this text:

"O Worship the Lord in the Beauty of Holiness"—Psalm 96: 9.

The certificate of consecration is in the following words:

"I certify that on the 15th day of October in the year of our Lord One Thousand Eight Hundred and Twenty, I have consecrated and set apart for divine worship the rebuilt Church of St. James in the City of Lancaster, agreeably to the form of consecration of a church or chapel ordained and of one in the Protestant Episcopal Church in the United States of America. Witness my hand and seal in the year and on the day above mentioned."

"Wm. White"

The day after the consecration, the Bishop confirmed thirty members of the church, and the Rev. Mr. Bull delivered a sermon appropriate to the occasion. The vestry then resolved that \$100 be given to Bishop White as payment for his expenses in traveling to Lancaster to consecrate the new church.

* Historical sketch of the church by the Rev. Wilson Waters. *Year Book* of 1902, p. 143.

After a general discussion took place on the affairs of the parish and particularly on the need for more services, the congregation appointed a committee to find out whether the Rev. Mr. Muhlenberg would accept the appointment of co-rector of St. James' Church with Mr. Clarkson. The committee, in accordance with the wishes of Mr. Muhlenberg, addressed their invitation to him in writing, stating that his yearly salary would be \$1000 of which \$800 would be paid by St. James' and \$200 by St. John's at Pequea. The invitation contained these words, "In cases of this kind, it is not presumptuous to trust to providence for future success and prosperity in our undertaking, with a lively hope of a happy increase of members to our Communion." After an appropriate delay, Mr. Muhlenberg accepted the invitation and became co-rector of St. James' Church as of December 1, 1820.

On their journey back to Philadelphia, Bishop White and the Rev. Mr. Muhlenberg had an adventure with highwaymen. The *Lancaster Journal* of Friday, October 27, 1820, says, "We understand that as the Right Reverend Bishop White and the Rev. Mr. Muhlenberg were returning to Philadelphia from Lancaster, they had their baggage cut off from behind their carriage. Besides their clothing, we understand there was a considerable sum of money in their trunks."

On October 17, 1820, the vestry distributed the pews in the new church and fixed the rates as follows:

Pews in St. James' Church

Numbers	Rates per Year	Persons To Whom Allotted
1	\$35	Mrs. Yeates
2	\$35	The Miss Ross and Miss Jordans
3	\$35	J. Slough 1/3 and C. & M. R. Barton 2/3
4	\$35	James Hopkins
5	\$15	C. Whitaker and R. Carson
6	\$15	Thomas Jefferies
7	\$15	Daniel Moore
8	\$15	George Moore
9	\$15	Porter & Humes
10	\$14	E. Wright

Numbers	Rates per Year	Persons To Whom Allotted
11	\$13	A. Warren
.	.	.
18	\$13	Joseph Cloud, Jr.
19	\$14	Frederick Hubley
20	\$15	Levi Rogers
21	\$15	James Buchanan
22	\$14	Jacob Duchman
23	\$15	G. W. Jacobs
24	\$15	William Kirkpatrick
25	\$15	Jasper Slaymaker
.	.	.
.	.	.
28	\$15	William Montgomery
29	\$15	Adam Reigart
30	\$15	M. C. Rogers
31	\$14	John L. Atlee
32	\$15	John N. Lane
33	\$15	Walter Franklin
34	\$14	George Young
.	.	.
.	.	.
43	\$14	Richard Gray
44	\$15	Mrs. A. Moore
45	\$15	George L. Mayer
46	\$15	John Passmore
47	\$15	Edward Coleman
48	\$15	John Reynolds
49	\$35	Robert Coleman
50	\$35	Mrs. Brien & Mrs. Bethel
51	\$35	William Jenkins
52	\$35	Charles Smith
Pews In the Gallery of St. James' Church		
1	\$ 4	Thomas Roberts
.	.	.
.	.	.
6	\$ 4	Samuel Gillis
7	\$ 4	John Powell
.	.	.
.	.	.
10	\$ 4	J. Husband

Edward Powell was elected sexton on December 2, 1820, at the annual salary of \$52.00—one dollar for each week. At the same time Mr. George Bechtel was elected organist at a compensation to be fixed later.

Among the names of those who subscribed funds for the new church are:

Robert Coleman	\$1600
John Yeates	450
Charles Smith	650
James Buchanan	100

Dr. Clarkson continued working for his parishes until his death in 1830; but under the arrangements previously noted, most of the work at St. James' Church was taken care of by the co-rector.

THE REVEREND WILLIAM AUGUSTUS MUHLENBERG

1820 - 1826

The Era of Good Feeling under President Monroe

- 1820. Missouri Compromise
- 1823. Monroe Doctrine promulgated—corner stone of American foreign policy
- 1825. Erie Canal opened—westward migration

CHAPTER VIII

The Reverend William Augustus Muhlenberg, 1820-1826

WILLIAM AUGUSTUS MUHLENBERG, the first co-rector of St. James', was one of the most important characters connected with the church in its long history. He came from a most distinguished family. Henry Melchior Muhlenberg, the founder of the American family and the progenitor of the Lutheran Church in America, had three sons:

1. John Peter Gabriel, who took orders in both the Lutheran and English churches, and who was ordained by the Bishop of London at the same service with Bishop White. It was he who at the outbreak of the Revolution threw off his gown in the pulpit, thus displaying a military uniform; and, reading his commission as colonel, ordered the drums to beat for recruits. When Dr. Twombly, on a visit to St. James' in April 1942, took as a text for his sermon—"There is a time to fight"—he told the story of John Peter Gabriel Muhlenberg's action.
2. Frederick Augustus, who was a member of Congress, and the first Speaker of the House of Representatives in Washington's administration.
3. Henry Ernst, a noted botanist, who was the pastor of Trinity Lutheran Church, Lancaster, from 1780 to his death in 1815, and the first president of Franklin College. During his residence in Lancaster, he lived at 33 N. Duke Street, in the old stone building, which is still in existence and which was then the parsonage of Trinity Lutheran Church.

The Rev. William Augustus Muhlenberg, born September 16, 1796, was the grandson of the second of these three men, Frederick Augustus Muhlenberg. Left fatherless at an early age, William Augustus was sent to his grandmother in Philadelphia, where he was educated in the Philadelphia Academy under an Episcopal clergyman. Although his mother was a Lutheran, William and his sister not understanding German chose to attend Christ Church (Episcopal), in which the English language was used. He graduated third in his class at the University of Pennsylvania, January 10, 1815, when only 18 years old. At the age of 21 (1817) he was ordained deacon by Bishop White, who also admitted him to the priesthood—on October 22, 1820, one week after the consecration of St. James' Church in Lancaster.

When the Rev. Mr. Muhlenberg became co-rector of St. James', he was only 24 years old, the youngest age possible for a priest of the Protestant Episcopal Church.

Immediately after assuming his new duties on December 1, 1820, he began to infuse new life into the parish, which had seriously suffered, from having service only once in four Sundays. On his first Christmas Day at St. James', there were only fifteen communicants.

Realizing that a better church and a better community could come only from the proper training of young people, he set about to provide adequate educational opportunities, both religious and secular, as his first and most important work in Lancaster. He wrote:

"The apathy on the subject of education which prevails here is fearful. I hope a better day is dawning. Happy shall I be if I am at all instrumental in its progress." *

His efforts were so successful that St. James' Church today owes its Sunday School to him, and Lancaster its first system of public education.

The Sunday School of St. James' Church was first opened on May 27, 1821. The initial enrollment was about 50 pupils, but

* Ayres' *Life of Muhlenberg*, p. 59.

before long the number increased to 150. Previous to this time the children of St. James' Parish had attended a union Sunday School in Lancaster; but after the new church was erected, Mr. Muhlenberg thought that "more good would be done by attaching the schools to the respective churches."

In the new parish Sunday School, the children were taught to commit to memory scriptural passages, hymns, and the church catechism. They were urged to attend the services of public worship, and committees were appointed to conduct the children to church and to sit with them during service. Teachers were required to visit pupils once a month and to report reasons for absences. Red and blue tickets were given to the children for committing verses from the Bible and for good behavior during Divine worship. Ten blue tickets were equal to one red ticket. The reward for good work was a Prayer Book.

A frame school house, 20 by 28 feet and two stories high, was built for the use of the Sunday School on Duke Street to the north of the church, on the site of the present parish house.

Under the leadership of its first president, the Rev. Mr. Muhlenberg, the Sunday School was an immediate success, and by 1827 was in a highly prosperous condition. The female department consisted of 200 pupils and 20 teachers, including two directresses; and the male department had about 60 pupils, four teachers, and two directors. The juvenile Bible class had 35 members.

The Rev. Mr. Muhlenberg was also keenly interested in the schools of the city, for he had been a director of the public schools in Philadelphia. He introduced the Lancasterian or monitorial system which he had known in Philadelphia, the first public school district in the State; and obtained the passage of a bill in the Legislature, making Lancaster the second district. When this had been accomplished, he was appointed by the Court of Common Pleas one of the twelve directors. A public school building, capable of accommodating 600 pupils and costing about \$10,000, was built on the southeast corner of West

Chestnut and Prince streets, and was used by the School District from the time it was opened—September 1823—until replaced a few years ago by the Post Office Building. The Germans of the community were opposed to this new school because the English language was used there exclusively.

According to Miss Anne Ayres' biography: *

"Mr. Muhlenberg visited this school constantly, instructing the teachers himself, and taking as much interest in it as if it had been a work of his own. He introduced an important change in the Lancasterian method. The monitors according to that system were taken from the body of the scholars and remained on an equality with them; Mr. Muhlenberg selected a number of the older and more exemplary boys and girls to compose a class of monitors, who received instruction by themselves, and held a higher rank in the school than the other children. It was the care of this public school which, interesting him increasingly in Christian education, led him, at this time, to regard that as likely to be the chief vocation of his ministry. He took two of the boy monitors of the school to live under his own roof, and these became two of the first tutors in the Institute at Flushing."

One of these tutors was J. B. Kerfoot whose tuition was paid by Miss Margaret Yeates, his Sunday School teacher at St. James'. When General Lafayette during his American tour visited the school on July 28, 1825, he was received with great enthusiasm. Mr. Muhlenberg appointed Kerfoot, "a bright little Irish boy," to make the address of welcome to the great French patriot. John Barrett Kerfoot afterwards became president of Trinity College at Hartford, Connecticut, and was the founder and first bishop of the Diocese of Pittsburgh.

Mr. Muhlenberg determined to improve the efficiency of the church by introducing a more business-like way of handling the money. Furthermore, "the times were hard, taxes heavy, and money scarce." In accordance with Mr. Muhlenberg's desire to make the treasurer more responsible, the vestry on March 4, 1821, appointed "a treasurer whose duties were to receive all pew rents and all money collected in the church, to keep a regular account of all money received and paid, and to open an account as treas-

* P. 61.

Amidst great delusion to Gen^l G. Lafayette on the 28th July
1825 in the city of Lancaster ^{on the 4th July 1825} — — —
Gen^l —

We are happy to welcome you within the
walls of our School; we hope that you will always
recommend learning and that you will always
cherish such valuable institutions as these. Remember
that these Schools are of great importance to a
free people and that education is the best security
for ~~Victory~~, ~~Liberty~~, and ~~Independence~~

At thank you for your kind offer in coming from your
native country France, to help us in getting the
~~of the~~ ~~Liberty~~ we now enjoy. We wish you ~~all the~~
Honour, and Prosperity as long as you live in this world,
and in the world to come eternal happiness, and if it is
your intention to return to France we wish you a safe
and pleasant voyage —

Delivered by J. B. Kerfoot

FACSIMILE OF ADDRESS OF WELCOME TO LAFAYETTE IN 1825
BY JOHN BARRETT KERFOOT

urer of St. James' Church with some bank and duly honor all drafts drawn on him by proper authority as far as the funds will reach." Gerardus Clarkson was unanimously elected to this office. At the same time a method for collecting pew rents was instituted. The treasurer made out bills quarterly against the renters of pews and then gave the bills to the sexton whose duty was to collect the money and to turn it over to the treasurer. For this task the sexton was given an additional ten dollars over his annual salary of \$52.00.

With the passing of time this system of collecting pew rents appeared to lack efficiency, and sterner measures were subsequently employed. The vestry, on October 14, 1824, requested the treasurer to appoint a bill collector to procure back payments and went to the extent of authorizing the treasurer to institute suits, after due notice, against delinquents to pay their rents. The ten dollars which the sexton lost by this new method of collection he made up by digging graves in the churchyard, but he was limited to \$2.00 for the grave of an adult and \$1.00 for the grave of a child.

The salary of the organist, Mr. Bechtel, was at this time fixed at \$125 per annum; but three years later it was reduced to \$100 with his consent. Six months after this reduction, Emanuel Triessler, the first paid singer of St. James' Church, was appointed "chorister" at a salary of \$40 a year.

Early in the nineteenth century, the Episcopal Church made serious efforts to send missionaries to the new Territories and States that were being formed on the western frontier. In order to accomplish this object, the Domestic and Foreign Missionary Society of the Protestant Episcopal Church was organized in 1821. This missionary interest was reflected in the local church when the Rev. Mr. Muhlenberg established, in November 1822, the Episcopal Missionary Society of Lancaster for the purpose of aiding this work of the church. The business of the society was conducted by the leading men of the congregation.

Henry Bates Grubb, an active member of the church and a

generous contributor to its support, died March 9, 1823, at Mt. Hope when forty-nine years old. He built the historic family mansion at Mt. Hope in 1800; and his second wife, Harriet Amelia Buckley Grubb, built the Episcopal church at Mt. Hope in 1848-1849. He is buried in St. James' churchyard between the graves of his two wives—the first of whom died in 1806 at the age of 23 years, and the second of whom died in 1858.

The Rev. Mr. Muhlenberg, while he was rector of St. James', started the first regular services in Harrisburg, in 1823-1824, at a mission which with the passing of time developed into the present St. Stephen's Cathedral.

The Dispensary of St. James' Church was organized on September 18, 1825, for the purpose of affording "medical relief to the indigent." Anyone who contributed one dollar annually was considered a member of the society. Public support was invited, since the institution proposed to extend aid to the poor of every denomination.

Several of the Rev. Mr. Muhlenberg's biographers refer to the interesting romance associated with his life in Lancaster, basing their claims on a single extract from his private diary. Robert Coleman, the famous iron master, was married to a daughter of James Old, another of the early iron masters of America. Coleman was an influential vestryman of St. James' Church, and one of the associate judges of Lancaster County. He had two daughters who grew to womanhood, Ann and Sarah. The romance of Ann Coleman and James Buchanan has become widely known, but the separation of the Rev. Mr. Muhlenberg from the younger sister, Sarah Coleman, is a little more vague. The parallel of the two romances is very interesting. It appears that the romance of both girls was wrecked by a father's opposition. In the case of Mr. Muhlenberg, as suggested in his diary, a difference of opinion arose between Judge Coleman and his prospective son-in-law on the question of holding an evening service in St. James' Church. When Mr. Muhlenberg insisted on his duty and his rights as a clergyman and determined to in-

stitute such a service, Judge Coleman forbade him ever to enter his house again. Mr. Muhlenberg wrote in his diary:

"But for no earthly consideration whatever, not even the attainment of the dear object of my heart, will I sacrifice what I believe to be the interests of my church. O Lord, Help me!" *

Neither James Buchanan, nor the Rev. Mr. Muhlenberg ever married, and the strangest fact of all is the sudden death of the two Coleman girls. Sarah Hand Coleman, while on a visit to Philadelphia, is said to have died suddenly on November 1, 1825, in her twenty-fourth year, just as mysteriously as her elder sister, Ann Coleman, had died in Philadelphia, December 9, 1819, also in the twenty-fourth year of her age. The graves of the two sisters are to be found side by side in St. James' church-yard.

The difference of opinion between Robert Coleman and the Rev. Mr. Muhlenberg over holding the evening service in St. James' Church had begun as far back as 1822. When Mr. Coleman opposed the evening service, Mr. Muhlenberg no longer chose him as the rector's warden and selected Charles Smith to fill this office. The vestry, however, chose Mr. Coleman for their warden. At the same meeting the will of Mr. Muhlenberg prevailed when the vestry decided to continue the evening service "as heretofore." This state of affairs greatly displeased Edward Coleman, the son of Robert Coleman, and brought about his resignation as registrar of the vestry. His place was immediately filled by George W. Jacobs, a supporter of Mr. Muhlenberg. In January of the next year, 1823, the vestry attempted to arrange a compromise by recommending—

"to the Rev. Clergy of this Church that divine service be performed in the Church alternately on every second Sunday in the afternoon, and every second Sunday in the evening, as most comporting with public convenience."

On August 14, 1825, the Hon. Robert Coleman, for many years a warden of the parish, died in his 77th year. An im-

* Ayres' *Life of Muhlenberg*, p. 69.

migrant from Ireland, he was employed, soon after coming to Lancaster, by Peter Grubb, the proprietor of Hopewell Forge. Later Mr. Coleman became manager of the Elizabeth furnace in the northern part of Lancaster County, formerly the property of Baron Stiegel. Not long afterwards he obtained a share in the furnace and ultimately entire possession of it. Within a short time he became the most successful iron-master in Lancaster County, and, as a reflection of the economic conditions of the time, paid his men "from eight to ten dollars a month, besides board and lodging." In his workings at Martic Forge, slave labor was employed. The burial ground of the slaves is on the left side of the road running from Marticville to Mt. Nebo. Coleman was an officer in the American Revolution; a member of the General Assembly in 1783; a member of the Pennsylvania convention which ratified the Constitution; and a judge of the Court of Common Pleas for twenty years. A liberal contributor to the church, he gave the largest sum toward the erection of the present building. His tomb is in the churchyard.

The death of Judge Coleman brought to a crisis the hostility between Mr. Muhlenberg and the Coleman family; and on June 19, 1826, the co-rector declared his intention to resign. Immediately Mr. Jacobs, sympathetic to Mr. Muhlenberg's position, resigned as registrar and vestryman. Attempting to ease the situation, James Hopkins, rector's warden and friend of Mr. Muhlenberg, secured the unanimous adoption of a resolution that a committee endeavor to induce Mr. Muhlenberg to remain as minister. The best efforts of this committee were to no avail, for Mr. Muhlenberg said, ". . . after much deliberation I must inform you that I continue in the same mind."

The Rev. Mr. Muhlenberg preached a valedictory sermon in St. James' Church in Lancaster on Sunday evening, June 23, 1826, three hundred copies of which were published by the vestry. In that sermon he said,

"The great encouragement of my efforts here in Lancaster has been found among those toward whom they have been in a great measure directed—the rising generation."

Then he appealed to the teachers of the Sunday Schools in Lancaster to continue their work, and pleaded for the continuance of the Lancasterian public schools. Mr. Muhlenberg's formal resignation was written to the vestry on June 26, 1826, from New York.

Nowhere is the character of Mr. Muhlenberg—his gentle spirit, his kind affection, his high purpose—more evident than in this little-known address which he delivered to the children of St. James' Church:

"My Dear Young Friends: As this is my last address to you, I wish to say something which you can easily remember, and which may contain, as much as possible, the substance of all my former exhortations. For this purpose I have chosen the words of Hagar: 'Thou, God, seest me.' They are so short and plain that I hope they will be impressed on the minds of even the youngest among you. Think of them every day. Pray the Lord to print them on your minds. With the blessing of the Holy Spirit, they will keep you from sin, and lead you in the ways of righteousness.

"When you rise in the morning, say: 'Thou, God, seest me.' If you awake with such a holy thought, you may hope to walk in the fear of the Lord all the day long.

"When you pray and read the Bible, which ought to be the first thing every day, think, 'Thou, God, seest me.' It will drive away foolish thoughts and make you serious; you would never trifle upon your knees, or over God's word, if you recollect the All Seeing Eye.

"When you are in school, if you would say in your heart, 'Thou, God, seest me,' you would not talk nor idle away your time. For he who beholds you says: 'Study to be quiet and do your own business.'

"When you are playing, even then, forget not, 'Thou, God, seest me.' It will make you kind to your companions, and, moreover, thankful to Him who gives you health and strength enough to play.

"When you are at home, consider, 'Thou, God, seest me.' Then you would never disobey your parents or quarrel with brothers and sisters. Upon stubborn and troublesome children the Lord looks down in anger.

"When you are tempted to lie or swear, only think, 'Thou, God, seest me,' and you will not dare to do it. You will remember what dreadful things are written in the Bible of those who are given to such wickedness.

"When Satan or bad company wants to lead you into anything wrong, do not stop to consider whether you shall do it, but reflect immediately—'Thou, God, seest me.' When you forget God you are weak against sin, but as soon as you look to Him you are strong.

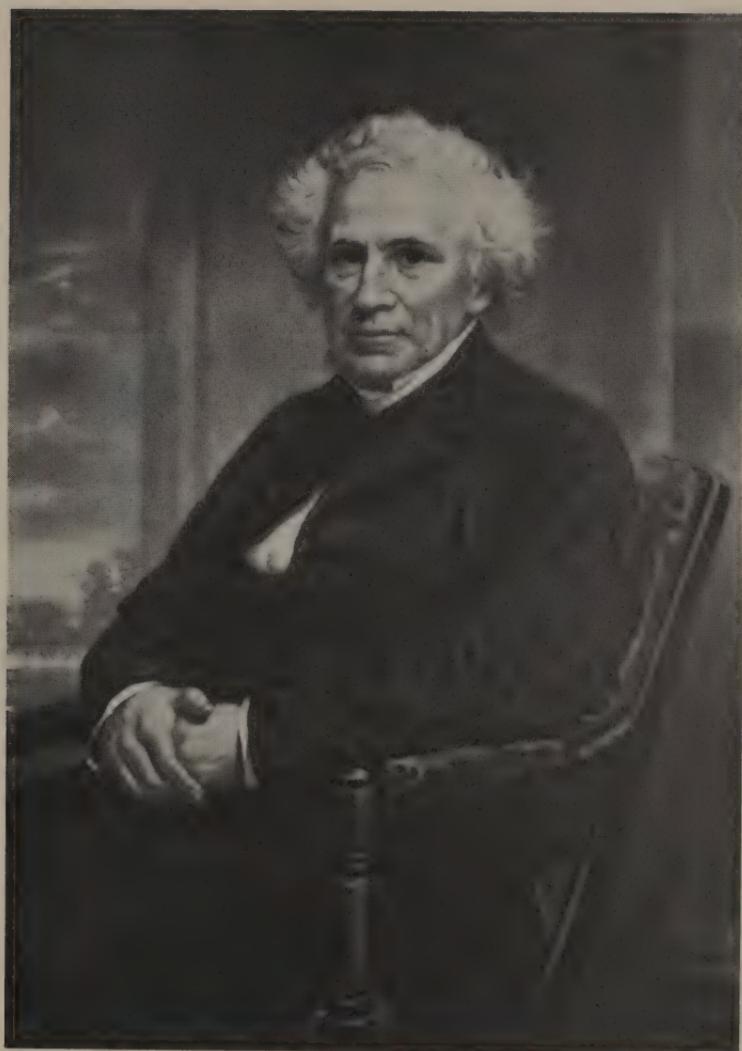
"Especially when you are in church, let this thought be in your mind, 'Thou, God, seest me. I am now in Thy temple. Thou art looking at my thoughts. May I worship Thee with my heart and be made better by Thy holy word.'

"If you had such feelings in church, how beautifully would you always behave there.

"In short, my dear children, wherever you are, and whatever you do, try to remember, 'Thou, God, seest me.' If you do this, you will see how much you want the pardon and grace of your Redeemer. When you think that the Almighty beholds all your sins, surely you will be sorry for them and desire to be forgiven. But how can you be forgiven save through the blood of Jesus Christ? He is the only Savior. My dear children, never forget that. Place all your trust in the Lord Jesus Christ as the *Lamb of God that taketh away the sin of the world.*

"And now I commend you to the blessing of God. I will pray for you, and do you pray for me. *I desire your prayers.* They will repay all I have done for you. Praying for each other on earth, we may hope to sing together in Heaven. Farewell."

The resignation of Mr. Muhlenberg can without hesitation be ascribed to the power of the Colemans. On June 20, 1826, Edward Coleman, ex-registrar of the vestry and son of Robert Coleman, sent to the vestry a letter in which he stated that the sum of \$5,000, in conformity with the wishes of his late sister, Sarah H. Coleman, would be given to the church by her heirs and legal representatives, if all connection between Mr. Muhlenberg and St. James' Church were to be dissolved on or before July 1, 1826. Mr. Muhlenberg having resigned his charge and having left Lancaster, the vestry met on June 28, 1826, to consider this communication of Edward Coleman. After a discussion that must have been bitter, the vestry finally resolved to inform Mr. Coleman that all connections between Mr. Muhlenberg and the church had been absolutely dissolved and that the vestry was ready to receive information as to the disposition of the \$5,000. James Hopkins, the warden for the clergy, strenuously objected to the passing of this resolution and withdrew from the meeting before the voting took place. Two days later, on June 30, the vestry received from Mrs. Sarah Yeates and the Misses Catharine and Margaret Yeates a communication:



WILLIAM AUGUSTUS MUHLENBERG

Co-Rector 1820-1826

(From portrait by Huntington in St. Luke's Hospital, New York)

"We, the undersigned, members of St. James' Church in Lancaster, request that the vestry will invite the Rev. William A. Muhlenberg to preach in our Church, whenever the pulpit is unoccupied. Our time being limited precludes our obtaining the signature of the other members of the Church, but it is our opinion that these are the sentiments of the majority of the congregation.

Signed

Sarah Yeates
Margaret Yeates
Catharine Yeates."

The vestry then informed the Mrs. and the Misses Yeates that—

"the Rev. Mr. Muhlenberg will always have the same courtesy extended to him that is due to every clergyman of the Protestant Episcopal Church, but that the vestry do not deem it necessary, contrary to the usual mode, to pass a formal resolution to that effect."

James Hopkins protested this answer as being highly disrespectful to Mr. Muhlenberg and to Mrs. and the Misses Yeates. The committee on finance was then given the task of ascertaining the best method of paying the back salary of \$570 still due to Mr. Muhlenberg. Of this debt, \$224 was raised by subscription, \$146 was taken from the funds of the Church, and \$200 was paid by George L. Mayer from his private resources. Mr. Muhlenberg later requested that the \$57 still owed to him as salary from June 1 to June 26 be entered on the minutes as a donation to the church.

Concerning the Coleman donation and the resignation of Mr. Muhlenberg, the vestry on August 1, 1826, placed the following report on the minutes:

"The wardens . . . regret to state that in their opinion busy bodies and tale bearers have infused an acrimony into this unfortunate business which it would not otherwise have partaken of. This your committee endeavored to assuage by exposing the impositions and contrasting them with plain and simple statements of the truth. And although they cannot say they have succeeded in the great object which the vestry have uniformly had in view—the restoration of union and harmony to the Church by the reunion of all its members—yet they fondly hope that asperities have been softened to a state of moderation and forbearance

obtained, which will have a tendency to bring back that union, harmony, peace, and good will which is a vital principle of the religion we profess."

Edward Coleman on November 15, 1826, resigned from the vestry, because his business had compelled him to change his residence to Philadelphia, where he was engaged in the transportation business. The steamer "Edward Coleman" made a regular run from Reigart's Landing by canal and tidewater down the Conestoga and the Susquehanna to the Chesapeake Bay, thence through a canal to the Delaware Bay, and then up the Delaware to Philadelphia. In November 1843, the Select and Common Councils of Lancaster took an experimental excursion on the Conestoga Packet Boat, towed by the "Edward Coleman," from Reigart's Landing to Safe Harbor. A newspaper account describes the trip—

"Before the Edward Coleman had gotten up steam, a roll call registered the nine Select and the fifteen Common Council members all aboard on schedule time (8:30 A.M.). As the weather was a little too cool for bathing outwardly in the placid waters of the Susquehanna, our caravan of sightseers were not to be blamed for bathing themselves inwardly from a dozen bottles of champagne at the Company's expense. Then to think of the ample 'spread,' so different from what they had been getting at home! What actually occurred in passing through the locks would be to betray confidence. It was late in the day when Safe Harbor was reached, owing to the Edward Coleman's running out of steam. On our homeward journey, trouble beset us on every hand, requiring the packet boat to be drawn by three mules. And now, Mr. Editor, whether any prayers were offered by the returning Councilmen is extremely doubtful, owing to the fact that they were not prayerfully inclined."

In 1830 the city authorities were persuaded to form the Conestoga Navigation Company and to invest \$10,000 therein for the navigation of the Conestoga to Safe Harbor. Although business was slowly increasing, the Company was sold in 1833 and liquidated in 1837. At that time William and Edward Coleman secured a new charter and changed the title to the Lancaster, Susquehanna, and Slackwater Navigation Company.

When the Rev. Mr. Muhlenberg returned to Lancaster for a visit in the spring of 1827,

"Young and old greeted him most affectionately, overloading him with their hospitalities. He preached and lectured among them once more with an emotion inseparable from the associations of the place, visited his 'dear' Sunday School, and his old favorite establishment, the public school, where he had the satisfaction to find his modified monitorial system answering even as well as he had anticipated."

But the first and last place to which he turned his steps was the grave of Sarah Coleman in St. James' churchyard; and he always took away with him a spray of the sweetbrier that grew there.

Through the Rev. Mr. Muhlenberg, St. James' Church is closely connected with the development of Christian hymnody. Church music at that time was in a period of transition from the crude metrical psalms of Tate and Brady to hymns of literary quality set to music of permanent value. This poverty of religious music, proving unsatisfactory to Episcopalians interested in good singing, aroused the attention of Mr. Muhlenberg, who in 1823, published his own collection of hymns, which he immediately began to use at St. James' Church. The collection was entitled "Church Poetry: being portions of the Psalms in verse, and Hymns suited to the festivals and fasts and various occasions of the Church." The book, widely adopted and representative of the evangelical wing of the church, stimulated the General Convention of 1823 to appoint a committee, of which Mr. Muhlenberg was a member, to prepare a hymn book for the Church. In 1826, the Convention approved a collection of 212 hymns prepared by Mr. Muhlenberg and the Rev. H. U. Onderdonck, and published it in 1827 under the title "Hymns of the Protestant Episcopal Church in the United States of America." In 1833 this collection of hymns, bound with the Prayer Book, became the first authorized hymnal of the Episcopal Church and was used until 1872. "No other single book published in the first third of the nineteenth century included so important a contribution to American hymnody." * To this collection the Rev. Mr. Muhlen-

* Henry Wilder Foote in his *American Hymnody*, p. 194.

berg contributed five hymns, among them being "Savior Who Thy Flock Art Feeding," "Shout the Glad Tidings, Exultingly Sing," and "I Would Not Live Alway." The last named hymn was written by Mr. Muhlenberg "in a mood of deep depression when a very young man, and he later came to think its sentiment unhealthy and to regret that it had been published."

After leaving Lancaster, Mr. Muhlenberg went to Flushing, Long Island, where he established St. Paul's College; and then to New York, where he founded the Church of the Holy Communion and St. Luke's Hospital. He also made practical a true Christian socialism, when he founded St. Johnland, a community for the care of aged persons and homeless children.

William Augustus Muhlenberg died on April 8, 1877, at the age of 80, and is buried in the cemetery of St. Johnland.

THE REVEREND LEVI S. IVES

1826 - 1827

July 4, 1826. Both Thomas Jefferson and John Adams died

CHAPTER IX

The Reverend Levi S. Ives, 1826-1827

THE next co-rector of St. James' Church was the Rev. Levi S. Ives, who was elected September 29, 1826.

Mr. Ives was born in Meriden, Connecticut, September 16, 1797. After serving in the War of 1812 for about a year, he attended Hamilton College. In 1822 he married a daughter of Bishop Hobart, and the following year he was ordained to the priesthood by Bishop White. In his letter of October 12, 1826, accepting the call to St. James', he said:

"Of one thing, gentlemen, be well assured, that I am coming among you to subserve no private interests, nor party measures, but solely, if I know my own heart, as an ambassador of Christ to promote, so far as possible, your present and internal welfare according to those methods prescribed by the wisdom and piety of the church, whose principles we profess and whose blessings we enjoy. Although agreeably to my profession I am strictly a clergyman of the Protestant Episcopal Church, yet you will ever find me gentle, fully disposed to exercise towards other denominations of Christians, all that charity and liberal sentiment which are so highly characteristic of the faith of our own church."

He remained at St. James' less than a year, resigning on September 6, 1827. After leaving Lancaster he was elected assistant minister of Christ Church in New York, and later bishop of the Diocese of North Carolina.

One of Mr. Ives' biographers says:

"He always manifested great interest in education, especially in the religious training of the negro slaves, for whom he prepared a catechism."

In 1846 Bishop Ives consecrated the Church of the Holy Communion, New York, for the Rev. William A. Muhlenberg.

Bishop Ives was thoroughly sympathetic with the Tractarian movement in England. In 1848 he published doctrines on the

Church that were not approved by the people in his Diocese. The result was that on Christmas Day 1852, while he was traveling in Europe, Bishop Ives made formal submission to the Pope at Rome and became a member of the Roman Catholic Church. The General Convention of the Episcopal Church thereupon deposed him from his bishopric. Upon his return to America he became professor of rhetoric in St. Joseph's Theological Seminary in New York. He also established the Catholic Protectorate for destitute children, became its first president, and eventually bequeathed his library to the institution. The Catholic Encyclopedia says,

"He was one of the most distinguished converts to the Church made in the United States through the influence of the Tractarian movement of 1848 and 1849. He founded at Valle Crucis in North Carolina a religious community called the 'Brotherhood of the Holy Cross.' "

He died in New York on October 13, 1867, at the age of seventy.

THE REVEREND SAMUEL BOWMAN

1827 - 1861

- 1829. Andrew Jackson and the new democracy
- 1830. Webster upheld the sovereignty of the Union in his Reply to Hayne
- 1833. British Parliament outlawed slavery in the Empire
- 1833. Jackson broke the Biddle bank
- 1836. "Remember the Alamo"
- 1837. Accession of Queen Victoria
- 1837. Financial panic in the U. S.
- 1843. First telegraph line in the U. S.
- 1846. Mexican War broke out
- 1848. Gold discovered in California, at Sutter's Mill
- 1850. Clay's Compromise between the North and South
- 1853. Perry's trip to Japan, resulting in a treaty which opened commercial relations between the U. S. and Japan
- 1855. First Atlantic cable
- 1859. First oil well opened, at Titusville, Pa.
- 1859. Darwin's Origin of Species published

CHAPTER X

The Reverend Samuel Bowman, 1827-1861

THE Rev. Samuel Bowman came to St. James' Church as co-rector at the age of twenty-seven. He was born in Wilkes-Barre, Pa., on May 21, 1800, and was named after his father, who had fought at Lexington during the American Revolution. Young Samuel was at first intended for the Law, but the sudden death of his father turned him to the Church. After he arrived home from the funeral, the boy took up the family Bible and conducted family prayer in the afflicted household, where he now felt a larger weight of responsibility. Bishop Bowman never lost his love for his childhood home in the Wyoming Valley, and many years later he planted in St. James' churchyard two pine trees which he had brought from the country around Wilkes-Barre.

After becoming a deacon in 1823, Samuel Bowman was ordained to the priesthood by Bishop White in St. James' Church, Philadelphia, on December 19, 1824. While he was a deacon in charge of the Pequea and Leacock parishes, he was married in Trinity Church, Easton, by the Rev. William A. Muhlenberg to Miss Susan Sitgreaves, daughter of Samuel Sitgreaves, Esq., of Easton. Shortly after the wedding, the Rev. Mr. Bowman became the rector of Trinity Church. The first child born of this marriage was Samuel Sitgreaves Bowman, who died at the age of 20. His grave is in St. James' churchyard, although he was a member of the Roman Catholic Church. After Mrs. Bowman's death at the age of 28, Harriet Clarkson, daughter of Dr. Clarkson, became the Rev. Mr. Bowman's second wife. Both wives are buried in the churchyard, near Bishop Bowman's grave.

In 1827, the Rev. Mr. Bowman came to St. James' Church as co-rector; but after Dr. Clarkson's death in 1830, he became

sole rector of the parish. He received in 1843 from Hobart College the degree of Doctor of Sacred Theology; and in 1847 was elected bishop of Indiana, but declined. In 1858 he was elected assistant bishop of Pennsylvania; but he retained the rectorship of St. James', and kept his residence in Lancaster. The Rev. Mr. Bowman did much for the Protestant Episcopal Church in Lancaster County. He was directly the founder of St. John's, of Lancaster, the pioneer free church in the Diocese, he himself subscribing more than one-tenth of its building cost. Bishop Bowman was instrumental in incorporating St. James' Orphan Asylum in 1838, in establishing the Bishop Bowman Home in 1857, and in founding the Yeates Institute, a preparatory school for boys, in the same year.

Dr. Bowman was a man above medium stature, of commanding presence and finished culture, and thoroughly upright and sincere in all relations. His portrait, painted by Jacob Eichholtz and owned by the church, bears out this description of his character. Gifted with a clear, strong voice and distinct enunciation, he had a devout and earnest manner in conducting the Divine Service, and was a beautiful and forceful reader, a pleasing and eloquent speaker.

W. W. Davis wrote:

"When Dr. Samuel Bowman, rector of St. James' Episcopal Church, from 1827 to 1861, read the liturgy, it had a meaning and a beauty with his noble utterance. He read every word of his 20 minute sermon, but in so natural a tone that, with your eyes shut, it would have seemed an impromptu address."

During the long course of his ministry covering thirty-eight years, the number of communicants quadrupled and made necessary an increase in the size of the church. The beauty and loveliness of his character were well known to every member of St. James' congregation. Many of them were baptized, prepared for confirmation, married, visited in their sickness, watched over and comforted by him. He declined the highest dignity the Church has to give in order to spend his life among them; and

later after he was raised to the episcopate, he loved to spend much of his time among his old parishioners.

The Rev. Mr. Bowman, like the Rev. Mr. Muhlenberg, was a High Churchman; but, whereas Mr. Muhlenberg from his aesthetic nature and his love of symbolism observed an ornate ritual, Dr. Bowman, a moderate or a conservative in his beliefs, was in no sense a party man, and disliked the terms High and Low. He had, however, the evangelical faith and fervor; and under his influence St. James' became typical of the strong elements in Anglicanism.

Shortly after the Rev. Mr. Bowman assumed his duties at St. James', the vestry, on April 11, 1828, appointed a committee to devise a plan for warming the church. At the next meeting, on July 11, 1828, the vestry received the "charter of incorporation of the church, duly authenticated," and added another member to the committee to devise a plan for warming the church. This committee finally reported on September 29, 1829, the result of its deliberation; and the vestry resolved "that it is expedient to have a furnace erected for the purpose of warming the church." Not until September 13, 1832, did the vestry, apprehensive of another winter, actually vote to have a furnace erected. A committee, appointed "to collect subscriptions towards that object," reported seven months later that the furnace was finally installed.

Mr. Edward Coleman, having promised \$5000 to the church in 1826 in the event that relations between the church and the Rev. Mr. Muhlenberg were severed by July 1 of that year, presented to the church in 1829 a certificate for \$1000 stock in the Pennsylvania Canal Loan. On motion it was unanimously resolved,

"That the thanks of the co-rectors, wardens, vestry, and congregation of this church be presented to Edward Coleman, Esq., for the handsome and liberal manner, in which, in conformity with the pious and beneficent wishes of his late sister, Miss Sarah H. Coleman, he has transferred to St. James' Church \$1000 stock in the Pennsylvania Loan."

Since the church had never owned communion silver, it had long been the custom to use for the celebration of the Holy Communion part of the family plate of the late Judge Yeates. After the death of his widow, Mrs. Sarah Yeates, her heirs presented the plate "to be forever hereafter the property of the church," and wrote in part as follows:

"And our much lamented, most lamented, and pious parent, Mrs. Sarah Yeates, having expressed an earnest wish to present the same (the plates) to the church, we, her representatives, reverencing her desires, feel it to be a sacred duty to fulfill it."

On October 31, 1829, the vestry accepted the gift in these words:

"... we thankfully accept the legacy designed for us by your venerated parent, now no more. And as it was yours, so we receive it with one accord, and grateful feelings, to be forever hereafter the property of the church."

Several weeks later, Mrs. Ann Coleman, the widow of Robert Coleman, also presented to the church a service of silver plate for the Holy Communion. The vestry, on December 10, 1829, accepting with gratitude, directed "that this plate, together with the plates heretofore presented by Miss Margaret Yeates, be hereafter used in the Communion Service." The vestry further resolved—

"that the plate recently presented to St. James' Church by the late Mrs. Sarah Yeates be left in the custody of her surviving daughters; or should they prefer committing it to the care of the vestry, that it shall be taken into their charge to be kept forever as the property of the church."

The whereabouts of the Yeates communion silver is unknown today, but the Coleman service is still in use.

The co-rector of the parish, the Rev. Joseph Clarkson, died on January 25, 1830, after many years of hard, unremitting toil. The vestry, at a special meeting the next day, resolved as a testimony of respect to the late pastor to walk as a body at the funeral and to wear crepe upon the left arm for thirty days.

Confronted thus with a vacancy in the ministerial staff of the church, the vestry decided to abolish the co-rectorship, and unanimously elected the Rev. Samuel Bowman the sole rector at a salary of \$1000 per annum.

Ten years after the building of the new church, the interior was painted. The ceiling was whitened and the walls were colored a light salmon, only the walls and woodwork being painted in oil.

James Damant, "a gentleman lately from England," who in 1830 had opened on East King Street a boarding school "providing for a finished English education" for girls, became the organist of St. James' in 1832, and began his long and valuable service to the church.

The problem of keeping down the grass in the churchyard was solved on April 12, 1833, by permitting the sexton to pasture a number of sheep, "not exceeding six and sufficient to keep the graveyard free from weeds."

In order to defray the expenses of the bishop at his visitation according to the 25th canon of this Church, it was resolved, June 5, 1833, that the sum of \$5.00 be appropriated out of the treasury for each of the previous visits of the bishop and a like sum for each visitation in the future.

Throughout 1834 the question of having a brick wall erected on the two external sides of the churchyard, fronting on Orange and Duke streets, was considered. At the regular April meeting in 1835, the vestry, after receiving the report announcing the completion of the wall, directed that thanks be presented to James Damant (the organist) "for the taste and skill displayed in planning, and for his attention in superintending the erection of the wall and gate of the graveyard."

The Right Rev. William White, who for almost half a century presided over the councils of the Protestant Episcopal Church in America, died July 20, 1836. As a testimony of their respect, the vestry resolved to wear crepe upon the left arm for two months, and at a later meeting appropriate resolutions were

adopted to the memory of so eminent a man. Mr. James Damant made two designs for a memorial tablet to be erected in the church to Bishop White. One of the plans being adopted in February 1837, the committee to superintend the erection of the tablet was authorized to enter into a contract with Mr. Strothers, of Philadelphia, who had promised Mr. Damant to do the work for \$350.00. The tablet was placed on the south wall of the church, where it may still be seen.

During the first 10 years of Bishop Bowman's ministry in Lancaster, St. James' lost a number of its leading laymen.

John Passmore, at one time a vestryman of St. James' Church, died on October 20, 1827, in the 54th year of his age. He was the first mayor of Lancaster under its municipal charter, serving for two years. An inveterate smoker, Mayor Passmore once fined himself 20 shillings for breaking, inadvertently, the ordinance against smoking on the public streets. The Mayor, who weighed 480½ pounds, was so heavy that when he died there was not a catafalque large or strong enough to convey his remains from his home at the northwest corner of Orange and Shippen streets to his last resting place in St. James' churchyard.

Dr. Robert Moore died in 1832, and a year later Edward Clarke passed away at the age of 52, after serving the parish as a vestryman for some time.

Washington Hopkins, the son of James Hopkins and for ten years a vestryman of the church, died April 21, 1833, at the age of 33.

"He was one of the brilliant lights of the old Lancaster bar and was an intellectual star of the first magnitude that shone with such dazzling splendor on old Lancaster, the remembrance of which will never perish whilst memory lives." *

He lies buried in the churchyard with his wife who remained a widow for the 60 years until her death.

Captain William Downey, distinguished for his courage and good conduct on the northern frontier in the War of 1812, died

* *Harris' Biographical History of Lancaster County*, p. 318.

May 17, 1834, at the age of 44. "He was highly respected and esteemed," and was buried in the churchyard.

Major John Light, a soldier in the Revolution and at one time chief burgess of Lancaster, died on July 2, 1834, in his 80th year, and was buried in the churchyard. He was in the army that invaded Canada, and fought at the Battle of Three Rivers. Other battles in which he took part were those of Lake Champlain, Ticonderoga, Princeton, Somerset Court House, Monmouth, Germantown, and Yorktown. He was a guide for the scouting parties of General Putnam's command. After the war he kept a tavern on East King Street, but ceased this business in 1803. He was a leading Democratic politician of his day and a man of great influence.

On Sunday morning, September 14, 1834, James Hopkins, Esq., died in his 72nd year. For many years he was the most eminent lawyer of the Lancaster bar, and ranked among the best in the whole State. He accumulated a "vast fortune" from an "immense practice" as well as from a furnace which he owned and operated at Conowingo. Under his guidance studied many of the able lawyers of the country—among them James Buchanan. Mr. Hopkins, who was buried in the churchyard, was a vestryman and warden of St. James' for many years.

The Honorable Walter Franklin, who is buried in St. James' churchyard, died on February 7, 1836, in his 63rd year. He was attorney-general of Pennsylvania for two years, and the president judge of the Courts of Common Pleas in the second judicial (Lancaster) district of Pennsylvania for the last twenty-five years of his life.

Dr. Samuel Fahnestock, a leading physician of Lancaster for 40 years, died December 8, 1836, at the age of 72 and was buried in the churchyard. In 1777 when wounded soldiers were brought from Brandywine to Ephrata, he attracted the attention of General Hand, himself a physician, by the skill and coolness with which he helped care for the soldiers. Acting on General Hand's advice, Samuel's father gave him a medical education.

In his later years, Dr. Fahnestock became distinguished for his treatment of fevers and for his remarkable success during an epidemic. His practice for many years extended far beyond the limits of Lancaster County.

George Louis Mayer, Esq., a vestryman for fourteen years, died in 1837 after a life well lived. Mrs. Royall, America's pioneer woman journalist, after visiting Lancaster in 1828 described him:

"Mr. Mayer is an alderman of the city, rather small and lame from being afflicted with the rheumatism many years, though still in the prime of life. He is a merchant of considerable wealth, and a man of princely virtues. His hand is ever spread in distributing relief to the needy widow, the sick, and the friendless orphan. At one time, he found a poor invalid somewhere in the city, and had him removed to his own house, and nursed him with his own hands. Mrs. Mayer is also a pattern of kindness and humanity. Their whole business seems to be that of hunting up the friendless and distressed, and relieving their wants." *

William Coleman, eldest son of Robert Coleman, died August 18, 1837, at the age of 61, in Philadelphia at the home of his brother, Edward Coleman. William Coleman was interested in horse racing and in the breeding of high-blooded horses. He was the owner of the dam of the celebrated Trifle; and also the dam of Charles Kemble, one of the best race horses in the country. Mr. Coleman's body was brought back to Lancaster for burial in the churchyard.

On October 3, 1834, just 90 years after the founding of St. James' Church, the railway started serving Lancaster. The original roadbed was laid to the north of the city—where the tracks are at present. The railroad company by-passed the city and thus forced the community to pay for the expense of laying tracks into North Queen and Chestnut streets, a project costing \$60,000 finally paid by the State. The station was built early in 1859 in pursuance of an ordinance, offered by Mayor Thomas H. Burrowes of St. James', which granted "certain property of the city

* W. F. Worner, "Old Lancaster—Tales and Traditions," p. 178.



MRS. MARY YEATES SMITH
Founder of the Orphan Asylum
(Portrait painted on glass in possession of Church)

of Lancaster to the Pennsylvania Railroad Company." This station was torn down in 1930, after the Pennsylvania Railroad had built the present station at the northern edge of the city.

St. James' Orphan Asylum was founded in 1838, when the church received two legacies given especially for that purpose. One of the legacies, amounting to \$800 was left by the late Mrs. Mary Yeates Smith, a daughter of Judge Yeates and widow of Judge Charles Smith; while the other, amounting to \$1000, was the gift of the late Theodore H. Smith, her son. The vestry accepted the legacies; and after the bill incorporating the "Orphan Asylum of Lancaster" had been passed by the Legislature, a committee was appointed "to forward the establishment of an orphanage." According to the charter, the State assisted in the project by contributing \$1000 per annum for ten years, provided relief was not confined to orphans of any particular sect or religious denomination but extended to all destitute orphans in the city and county. The vestry after due consideration adopted the recommendation of the Orphan Asylum Committee to invest the funds and use the interest in forwarding the purpose of the legacies.

The public schools of the day were not adequately housed, since the whole public school system of the State was in its infancy. Such buildings as were available to the School Board were insufficient in numbers and unsuitable in construction for educational purposes. Through the influence of the rector and Dr. Atlee, both of whom were members of the School Board, the vestry in December 1838, rented the Sunday School house to the "common schools," and at the same time permitted them to enclose a portion of ground next to the school house and to put up an outbuilding.

Mrs. Ann Coleman in 1839 raised a question about the use which was being made of the donation presented by her to the church in 1832. At that time she had given the church 80 shares of stock in the Farmers' Bank of Lancaster, stating that the proceeds were always to be paid to the officiating rector for his sole

use. In return, the vestry had given her the use of her pew, rent free as long as she lived. She now learned that the interest was being considered as a part of the rector's salary of \$1000, instead of as an addition to it. After she had informed the vestry that the intention of her gift was not being carried out, a committee was appointed to take the matter under consideration. This committee later reported that the "misuse" of the donation was due to a misunderstanding, for the vestry clearly thought that it had been given for the benefit of the church. At least one vestryman recalled the discussion of 1832, that, if the money were given to the rector, the church would be harder pressed than ever to pay him his salary, since Mrs. Coleman's annual subscription of \$100 and pew rent of \$35 were discontinued from the date of the donation. A reference to the minutes of the vestry showed that the resolution returning thanks to Mrs. Coleman used the word "church" instead of "rector." Furthermore, since Mr. George Mayer, a close friend of Mrs. Coleman and her agent in presenting the gift and a member of the vestry at the time, had said nothing about these decisions, the vestry inferred that Mrs. Coleman's wishes were being carried into effect. The matter was adjusted after the committee paid a visit to Mrs. Coleman and explained to her the difficulties under which the church would labor if she held fast to her present wishes. Finally Mrs. Coleman "with liberality and beneficence" agreed to pay annually \$100 pew rent during her life, provided that \$200 be given to the rector over and above his salary of \$1000. The remainder of her original gift was then free for the "use of the church." The Coleman fund provided income for the church until the financial crisis of 1933, when, with the closing of the Farmers' Trust Company, the stock became valueless.

At this time, 1839, the nation was suffering from a depression, "the panic of Van Buren's administration," and the income of the church consequently decreased. The vestry, upon the recommendation of the same committee, declined to make a general increase in pew rents, but urged "such members of the

congregation as may feel disposed to make voluntary annual subscriptions to the church."

In spite of the panic, "some ladies of the parish wished to have the ceiling of the church painted, the aisles completed, and the church furnished with new lamps." When they proposed to accomplish these objects by the voluntary contributions of the congregation, the vestry granted them permission to make such improvements in the church as they desired.

At a meeting of the vestry on April 7, 1841, Dr. John L. Atlee suggested "the propriety of putting the church in mourning as a testimony of our sincere grief for the death of William Henry Harrison, the late president of the United States and a member of the Episcopal Church." He said since this was "the first time that the contingency contemplated by the Constitution had arisen in this country and though it had heretofore been considered as one of a very remote character, a melancholy instance of its possibility had occurred."

"In other countries where a king or a monarch dies the nation is commanded to mourn; but here the people are sovereign, and since it has pleased God to afflict us with so heavy a national calamity, we observe the people as with one heart, overwhelmed with grief, spontaneously expressing their sorrow. In a country like ours, where toleration is a fundamental principle of our constitution, the badges of mourning ought to be observed in religious, as well as civil and political institutions, and particularly in the Episcopalian Church,—the late president having worshipped according to its rites, and exhibited, throughout his long and useful life, the character of a true Christian."

Whereupon, on motion of Dr. Atlee and T. E. Franklin, it was
"Resolved, that the church be put in mourning suitable to the occasion and that a committee be appointed for that purpose."

On June 9, 1841, the church was called upon to pay ground rent, which had been neglected since 1818. James Hamilton, the founder of Lancaster, had given lots 35 and 36 to the church in 1744 for an annual ground rent of 15 shillings each; and Mr. J. B. Newman, trustee for the Hamilton estate, now notified the church that the accumulated rent from 1818 to 1841 amounted

to \$153.33. A committee of the vestry, appointed to confer with the Hamilton estate on the matter of the ground rents, laid before Mr. Newman the information tending to show that James Hamilton had designed to grant the lots to the church free of ground rent. When Mr. Newman finally offered to accept \$130 in full payment of all arrearages and for the extinguishment of the ground rent claim, the committee, after full consideration of the best interest of the church, accepted; and on May 16, 1843, they closed with the offer, obtaining from Mr. Newman a "deed of extinguishment" on lots 35 and 36 in the city of Lancaster and a receipt in full for all arrearages thereon. The \$130 was paid by the Rev. Mr. Bowman, who advanced the money from the funds of the orphan asylum. This amount was then added to the debt of the church.

A petition signed by numerous citizens was presented to the councils of the city in November, 1842, "praying" them to grant the gas company the right to lay pipes into the city. After due consideration, this permission was given; but the city retained the right to purchase, after 20 years, the entire gas works by the payment of the principal cost, plus 6 per cent dividends on the stock (should the income fall below that), plus 10 per cent on the entire cost for the trouble, expense, and responsibility incurred by the company. The city never exercised this right, because it was felt that the people could always resort to the use of candles and oil lamps. Furthermore, much opposition to the gas project came from the dealers in oil. St. James' Church continued in these years to be lighted by whale oil lamps, which were protected by glass chimneys and suspended from the galleries by an iron arm standard. In 1843 in order to improve the lighting, the church was furnished with nine single burners below and with one reflector on each side above. These oil lamps remained in use until 1850, when gas lights were finally installed.

The Diocesan Convention of 1843 passed resolutions recommending that each parish make an annual collection or adopt

some other means to obtain funds for the circulation of the Holy Scriptures and for the advancement of Christianity in Pennsylvania. The vestry, conforming to the resolutions, agreed to appropriate one of the communion offerings for these purposes. As distinct from special contributions, this was given *in* the church, and appears to have been the first Missionary Offering of the parish.

In 1843, a census fixed the town's population at 7999, which represented only a slight increase over the previous decade. This news did not worry the merchants of the town, who "did not want an influx of strangers to be setting up shops as competitors."

The Sunday School building, erected in 1821 on North Duke Street, was completely destroyed by fire on Sunday, March 19, 1843. The alarm was given at 4 o'clock on a bitterly cold morning. There were 18 to 24 inches of snow on the ground, and four horses were needed to draw the engine to the scene of the fire. The next day the vestry met to consider the necessity of repairing the loss, and appointed a committee to consult with the officers of the Sunday School Society and to act with them in raising subscriptions and in attending to all matters in relation to the building. The contract for a new Sunday School building was awarded to John L. Willhelm, who submitted a bid amounting to \$1350, "provided he gives ample and satisfactory security for the faithful performance of the contract."

The new Sunday School house was completed within eight months; and Judge Alexander L. Hayes reporting to the vestry on January 23, 1844, stated that the Building Committee made frequent visits to the schoolhouse while it was being built and were satisfied with the manner in which the work was done. The new schoolhouse was a two story brick building, 28 feet wide and 40 feet long and covered with a slate roof. The second floor had one room and was used by the older pupils. This room was furnished with the curved benches of the old schoolhouse which had been saved from the fire and later repaired. Of the

three rooms on the ground floor, one, measuring 20 feet by 22 feet, was for the use of the younger children. The sexton was required to occupy the other two rooms, and therefore had \$30 deducted as rent from his annual salary of \$60. Since the sexton's rooms were in the front of the building, the pupils had to enter the school from the yard; and after the rectory was built in 1847, they entered the yard by an alley between it and the schoolhouse. In order to help the fire companies in the future, the Building Committee had the hydrant moved from the south side of the church to the pavement in front of the new schoolhouse. The vestry continued the arrangement with the "school board of the common schools," and agreed to rent the lower room of the new building to Mrs. McGee and her pupils for \$50 annually, reserving the room on Sundays for the use of the Sunday School.

The tablet commemorating Thomas Cookson, the church's first warden, was repaired in 1844 and placed in the vesting room, where it still may be seen.

The church was enlarged in 1844 to accommodate a congregation rapidly growing because of the work and popularity of the rector. An incident cited by the Rev. Wilson Waters in the Year Book of 1902 emphasizes the church's need for enlargement and repair in Dr. Bowman's ministry.

"One evening Dr. Bowman was to have two weddings in the church. As the second party arrived before the company attending the first had left the church, some confusion was occasioned; and when one of the gallery seats gave way, a foolish individual shouted the cry of 'Fire!' The church being crowded, there was at once a rush for the doors. The altar railing was broken, the font overturned; and some, including ladies, found exit through the windows; a few in the gallery got out upon the roof of the vesting room and gazed in upon the confusion below. The second marriage had to take place elsewhere, and Dr. Bowman was greatly grieved and chagrined."

The plan of the alterations was prepared by Mr. James Da-



ST. JAMES' CHURCH

(Original, owned by the Church, was painted in 1811 by E. H. Hammond)

mant; and the contractor in charge was Joshua Jack, who had submitted a low bid of \$1445. The east end of the church was extended about 15 feet, and another window was put in the side wall. A large round-topped window was built in the east wall; and above the altar, on the wall under this window, were the Creed, the Lord's Prayer, and the Ten Commandments in gold letters on dark panels. The railing around the chancel was changed from walnut as specified in the contract, to mahogany. Upon the altar was placed a marble slab, or *Mensa*; and in front of the pulpit, a "Gloria." The gallery was changed to make two ranges of pews and one broad aisle.

Notice was given to all pew-holders to remove cushions, carpets, stools, and books while the work was going on; and after deciding that the Sunday School house was not suitable as a place of worship, the parish accepted the kind invitation of the Moravians to hold services in their church.

During the summer, while the alterations were in progress, the vestry exercised "proper supervision" at all times and finally objected to some inferior construction. Discovering that the cornice erected beneath the extended roof at the east end of the church was "insufficient and not suitable," they insisted on a cornice according to the specifications and demanded that it conform to the one extending around the west end of the building.

After the alterations were finished, the vestry adopted resolutions of appreciation as follows:

1. To the Moravian Congregation for the use of their church while St. James' Church was being altered and repaired.
2. To Mr. Daniel Fagan for the beautiful marble slab generously presented by him for the altar. In acknowledgment he was given two seats in Pew No. 10 free of charge for one year.
3. To Mr. T. F. Potter for the beautiful window of stained glass which he presented to St. James' Church.
4. To Miss Henrietta Reigart for the "Gloria" in front of the pulpit.

5. To Mr. James Damant for his tasteful and judicious suggestions in the recent enlargement of the church, and for his constant attention and oversight throughout the progress of the work.

On March 28, 1845, the Building Committee made a final report on these alterations and repairs to the church. The contractor, Joshua Jack, charged the parish \$220.67 above the amount stipulated in the contract. After carefully examining the items of his account for extra work and materials, the committee found a large portion of these charges inadmissible, since they were within the scope of the contract. The disagreement was finally settled when Mr. Jack agreed to accept \$97 instead of the amount claimed in his account, making the total cost of the repairs and changes \$1640.

Since the founding of the parish, it was the usual custom to elect all vestrymen annually; but now, in 1845, the propriety of arranging the elections so that some vestrymen would retire annually was seriously considered. A committee, appointed to examine the proposal, reported that such a plan would be difficult to adopt, since an amendment of the Charter would be required, and that there was no just ground for complaint against the existing plan of election since it was an election at large. The report of the committee was accepted. This was the first time that consideration was given to the idea of a rotating vestry, which was adopted in principle 90 years later.

The enclosing of the churchyard next occupied the attention of the parish. Clement Grubb, the iron-master, firmly believed that an iron fence should be erected around the yard, and proposed to the vestry that this should be done. At the same time he offered to plant some trees around the yard, and at once this last offer was accepted. But the vestry declined the iron fence, preferring to retain the brick wall, which had been erected in 1835.

At a meeting on October 16, 1845, after Newton Lightner was elected registrar in place of Washington Atlee, resigned,

the vestry discussed at length the poor repair work which was done on the three tablets placed on the east wall over the communion table. These were the tablets on which appeared the Creed, the Lord's Prayer, and the Ten Commandments. It seems that many errors in the lettering and punctuation and imperfections in the workmanship were not corrected as desired. For example, in the Lord's Prayer, which was painted on one tablet, "Heaven" had been divided between two lines thus: "He aven." The artist "corrected" this error to read: "Hea ven." Furthermore, the first letter of each line should have been directly above the first letter of the next line instead of being arranged in an irregular fashion. The same fault applied to the last letter of each line. The ornamental flourishes at the top of the tablets were placed in a zig-zag style instead of a horizontal. All these imperfections wounded the artistic sensibilities of the vestry; and they took up the matter when the bill was received from the artist, a Mr. Jones of Philadelphia. The bill included a charge for a moulding which had not even been ordered and which was merely a painted gilt edging. The charge for workmanship was unreasonable, for the polishing was so careless that planing marks on the tablets could be seen half the length of the church. The vestry finally paid \$100 on the bill which amounted to \$120.60, because they thought some of the charges unreasonable. It was hoped that with the unpaid amount the work could still be done as it ought to have been done in the first place. Mr. Jones, however, insisted that he be paid in full; but the vestry retaliated by suggesting to him that he institute an "amicable suit" to test their liability for payment. The committee handling the affair for the church were Judge Hayes, Judge Lewis, and Nathaniel Ellmaker—two judges and a prominent attorney.

In April 1846, the vestry received a communication from several members of the congregation asking them to alter or change the yellow panes of glass in the new east window of the church so as to render the light less offensive to the eyes. Although these

members had offered to pay the expenses of the alteration, the vestry determined to make all necessary changes at their own expense.

Redmond Conyngham, a vestryman for nine years, died on June 16, 1846, at the age of 64. He passed several years of his early life in the County of Donegal, Ireland, where he had inherited from his paternal grandfather an estate of £2000 income per annum. A graduate of Princeton, he lived for some time in Luzerne County but soon removed to Lancaster, where he spent the rest of his life. His wife, Elizabeth Yeates, a daughter of Judge Yeates, survived him many years, dying in 1867 at the age of 90. Mr. Conyngham, a member of both the Historical Society of Pennsylvania and the American Philosophical Society, wrote much on the early history of Pennsylvania and the Indians of Lancaster County.

The time of holding the evening service was under consideration in 1847; and after much discussion, it was decided "to return to the ancient practice of conducting the evening service in the afternoon instead of having it at night." Dr. Bowman was at the same time also requested—

"to adopt the practice prevailing in New York of announcing the ecclesiastical day at the time of giving out the Epistle unless he deems this practice liable to some substantial objection."

The matter of building a parsonage, which had been contemplated ever since the ministry of the Rev. Mr. Rigg, again came to the attention of the parish. After determining that a suitable structure could be built for \$2500, the vestry went ahead with the work; and by October 1847, the new rectory was completed and ready for occupancy. Instead of \$2500, the final cost amounted to \$2666.55, which was paid in the following way:

\$ 938.00 received from the sale of bank stocks.

453.97 raised by a subscription committee assisted by a group of ladies. The sexton, among whose duties was the collection of money, received \$4.90 for "running after about \$100 subscribed which required some trouble to collect."



REAR VIEW OF ST. JAMES' CHURCH

1300.00 borrowed from the funds of the orphan asylum. The vestry gave the asylum a mortgage on the rectory and school-house for \$1458 which represented the \$1300 borrowed here plus \$158 borrowed in 1843.

The contractor, Joshua Jack, had originally finished the structure for only \$2400, but for some additional work he asked \$141.36 more than the original price. After the vestry insisted on certain reductions, the matter was referred to Jacob Hensel and Anthony McGlinn, who agreed for a fee of \$1.50 to be referees. These men decided that \$108.93 should be paid to Mr. Jack—a decision which satisfied neither side, but which was subsequently carried out. Other extra features added to the property by the vestry finally raised the total cost of the parsonage to \$2666.55.

The total debt of the church now amounted to \$2308, of which \$1458 was owed to the orphan asylum, \$500 to the Farmers' Bank, and \$250 to Dr. John L. Atlee. To meet the interest on this, the vestry decided to deduct \$134 annually from the salary of the rector, who had offered to pay a rent of \$150 for living in the rectory. Dr. Bowman had been renting a house on the first block of South Queen Street for a similar sum. No feasible method for the reduction of the principal sum "has been presented or suggested to the minds of your committee."

The Furnace Committee reported that the furnace, in use since 1832, had become so open at the joints that it was impossible to prevent smoke and gas from escaping into the body of the church. Repairs were made by putting a new casting of sufficient thickness and in one piece in the top, sides, and back of the furnace. The committee then "indulged" the hope that "no further annoyance will be experienced from this cause."

Pew rents were readjusted in 1848, some rates being lowered and others raised. While discussing this matter, the vestry formally reserved the pews in the gallery to the north of the organ for colored persons.

Dr. Bowman, after years of service on the city school board, came to the conclusion that education should be combined with religious training. To give substance to this conviction and to provide a school with a church background, he established in July, 1848, St. James' Parochial School. To make the Sunday School house available for the parochial school, the vestry did not renew the lease of the "Common Schools." The new undertaking was an immediate success, and at the 65th Diocesan Convention held in Saint Andrew's Church, Philadelphia, May 15-18, 1849, the Rev. Samuel Bowman reported:

"In July, (1848) I began the experiment of parochial schools, with a single female teacher and ten pupils. God has blessed the humble effort; and we have now four schools, under three female, and one male teacher, numbering in all between 90 and 100 pupils. The course of religious instruction which the Church provides for the young, is diligently followed in all the schools. Thus far our feeble effort has been quite successful. The result has satisfied me that there is no want at this moment more sensibly or generally felt than that of good religious schools. May the blessing of God continue to rest upon an effort which seems to promise the highest good to the rising generation."

At the 66th Convention, held in 1850, he reported:

"Within the last year an orphan asylum, under the control of the rector and vestry, has been erected and opened, for *female* children. The endowment for this purpose, began with the bequests of a mother and son, formerly connected with the parish of Saint James. The Legislature of the State has since added generously to the original sum. There are now six orphans in the establishment; they attend the parish schools."

In 1852 he reported:

97 pupils in parochial schools
7 orphans in orphan asylum

"Recently we have made an effort to provide a comfortable home or refuge, for the sick and poor of our household, whose only resource without such provision, would have been the county poor house or hospital. The effort in an humble way, has been entirely successful, though altogether dependent for support on voluntary contributions. May God enable us to extend and perpetuate this most useful charity. There are already several inmates in the home."

In 1854 at the 70th Convention, he reported:

140 pupils in parochial schools
7 teachers in parochial schools

Among the instructors in the parochial school were some outstanding men: Henry Augustus Coit, Daniel Kendig, and John Williamson, who were ordained to the diaconate on January 22, 1854. Subsequently Mr. Coit became assistant minister of St. John's Protestant Episcopal Church, but he continued conducting the classical department of St. James' Parochial School. On March 27, 1856, he was married to Mary Bowman Wheeler, the rector's niece, in St. James' Church. Later he became well known as the famous rector and headmaster of St. Paul's School, Concord, N. H. A tablet to his memory was placed on the north wall of the church by the alumni of St. Paul's School in April, 1931.

Miss Hannah K. Benjamin began her work at St. James' on December 3, 1848, "called here by dear Bishop Bowman." She was born on the island of St. Thomas in the West Indies, but at the age of nine was brought to the United States for schooling at Fayetteville, N. C. One of her schoolmates was her cousin, Judah P. Benjamin, Senator, and later Confederate Secretary of War, and still later a noted barrister in London. Shortly after her return to the West Indies, her family suffered financial reverses, which she tried to relieve by opening a school, with a Miss De Costa. Although she was born a Jewess, Miss Benjamin at this period in her life was converted to Christianity. Soon after arriving at Philadelphia, where she sought a "congenial retreat," she attracted the attention of Bishop Bowman, who invited her to take charge of the parish school. After a year's service she took over the orphan asylum and managed it with remarkable success; but failing health forced her to retire in 1878 to the Bishop Bowman Home, where she spent the remaining years of her life. She was one of the most devout members of St. James' Church, and was also a zealous worker in the

founding of St. John's Free Church. During her more active years, she started a mission Sunday School in the old American Fire Engine House, which later suggested the founding of St. James' Chapel at Locust and Lime streets. She died in 1902 and was buried in the churchyard of the church she loved and served so well.

The churchyard contains mute witness to the high infant mortality rate in the 19th century, and to the sorrow of Mr. and Mrs. R. J. Judd. On August 26, 1849, their son William Henry Judd, "Willie," died at the age of 8 years; on September 6, their daughter Mary P. Judd, "sister and playmate of Willie," died aged nearly 6 years; and on December 14, their daughter Emily Catharine Judd, "Little Katy," died aged nearly 3 years. "She, too, has entered in through the gates into the city. We hope to meet them all again in the world of light above."

James Damant resigned as organist in August, 1849; and on January 9, 1850, William L. Gill was named as his successor at a salary of \$80 a year.

Early in 1850 the city authorities received a petition from St. James' Church asking—

"in humbleness of heart and meekness of spirit for better pavements and street crossings, particularly for a crossing to the opposite sides of the streets."

The church said that male attendance had fallen off and that this falling off was without doubt due to the poor condition of the streets. The commissioner of streets was at that time in the habit of taking "things easy until the coming of the June appropriation." Therefore the vestrymen were advised "to bear their souls in peace for six months longer."

The sexton's house on Cherry Alley was built in 1850 for approximately \$500. To pay for the house the vestry agreed to execute to the orphan asylum a bond for \$300 plus any additional sum borrowed from the asylum, and to give Dr. Atlee a note for any money borrowed from him. The sexton himself

agreed to raise his rent eight dollars annually to help in the payment. This house, with additions, is still in use.

A committee was appointed to confer with the neighboring churches on the subject of bell-ringing. It was hoped that a plan might be arranged to stop the interference with each other's religious services. St. James' adopted the mode of ringing single bells as was done in the large cities.

The arrearage of pew rents was again the cause of much concern to the vestry. It was decided to raise the commission of the sexton to 10% of the money collected by him, and to place after proper notice the outstanding accounts which he could not collect into the hands of an alderman.

In 1850 the church was draped in mourning in memory of General Zachary Taylor, President of the United States, who died on July 9. Taylor, a Southerner and a slave-holder, had been an Episcopalian. The Northern and Southern congregations of other Protestant churches were beginning to separate at this time; but to show that the Episcopal Church presented a united front, all parishes, of the North and South alike, mourned for the late president.

Thomas Jefferies, for many years a vestryman and warden of the parish, died June 23, 1850, at the age of 64 years, and was buried in the churchyard. According to the *Lancaster Journal* of May 15, 1835, Mr. Jefferies entertained on May 8 a "convivial party" at his house in honor of Gen. William B. Mitchell, superintendent of the Philadelphia and Columbia Railroad, with John Mathiot, mayor of the city, presiding, assisted by the Hon. James Buchanan as vice-president.

"The company continued until a late hour to enjoy the pleasures of the convivial entertainment. There were a number of good toasts (which we regret were not furnished for publication), some excellent songs, some laughable stories, and a good portion of wit and humor not to mention the wines, which threw a luster over all."

Amos Ellmaker died on November 28, 1851, at the age of 64 and was buried in the churchyard. After being graduated from

Yale, he practiced law at Harrisburg; but his career was interrupted by the War of 1812, when he marched with the troops from Pennsylvania to the defense of Baltimore. Appointed prosecuting attorney for Dauphin County, and elected three times to the Legislature from the same county, he accepted the appointment of president judge of Dauphin, Lebanon, and Schuylkill counties. Upon his resignation as a judge, he was appointed attorney-general of the Commonwealth; but this position he soon resigned, and began anew the practice of law in Lancaster, where he had moved in 1821. While in Lancaster he met with conspicuous success. He was offered the position of Secretary of War by President Monroe, was a candidate for Vice-President of the United States in 1832, and was defeated by Buchanan for U. S. Senator from Pennsylvania in 1834. In local affairs Mr. Ellmaker was very active in the movement to pump the water of the Conestoga into the city and to have a city waterworks, a project which had been proposed many years before by General Hand. This plan became a reality in February, 1837, when the water of the Conestoga River first flowed through the pipes into Lancaster. Other members of the church interested in this public enterprise were George W. Barton and William Coleman. That Lancaster has never been at the mercy of a private company for its water supply, and thus its sanitary and fire protection, is largely the result of the efforts of these men of St. James' Church.

The problem of the bell ringing was again under discussion in 1852; and the final decision was to ring the bell ten minutes instead of the customary fifteen minutes before service. In the same year, the vane and ball on the cupola were re-gilded, and a most interesting change was the introduction of small wicker baskets to receive the collection in place of the bags used previously.

When Franklin College was revived in 1840 after it had been closed for almost 20 years, the Rev. Samuel Bowman was a member of the Committee of Supervision. According to Dr. J. H. Dubbs, who wrote a history of the college, the Rev. Mr. Bowman

"was for some years president of the college in all but name." When Franklin College and Marshall College were united in 1853, the success which attended the negotiations was due in large part to the aid and sympathy of the Hon. James Buchanan and the Rev. Mr. Bowman. At the first meeting of the Board of Trustees of Franklin and Marshall College on January 25, 1853, the Hon. James Buchanan was elected president of the Board, and the Rev. Samuel Bowman one of the two vice-presidents. It was the Rev. Mr. Bowman who was instrumental in securing for Franklin and Marshall College the services of one of its most brilliant professors, a Danish scholar, Professor Adolphus Koeppen.

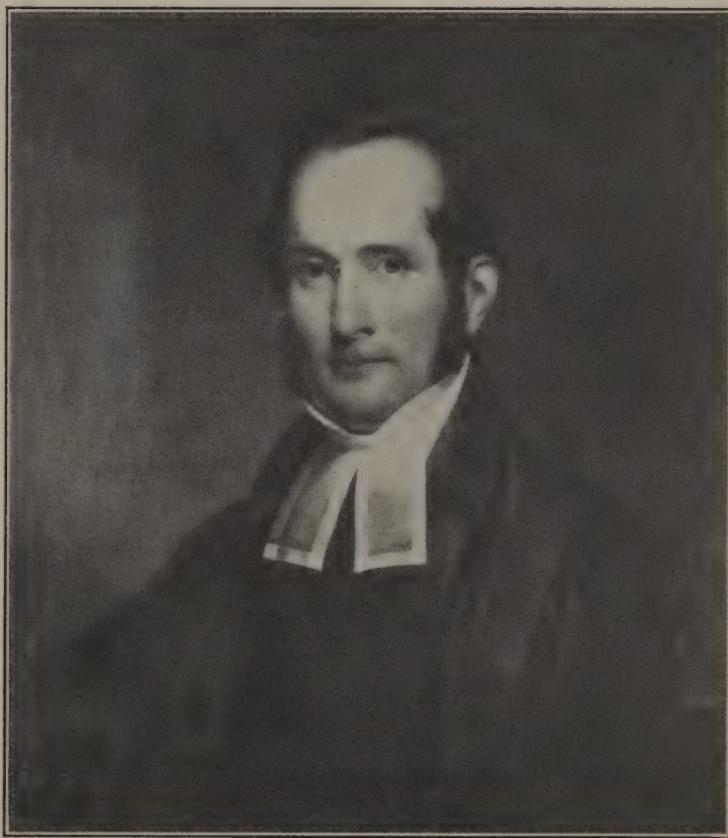
Professor Koeppen, who later became professor of history in Athens and the tutor to the crown prince of Greece, was a regular attendant at St. James'. Every Sunday when walking up the aisle, he would bow to his friends or acquaintances whom he observed to be seated in their pews on either side; and when arriving at his own, but before entering it, he was wont to stand bolt-upright a minute or two, with his hat reverentially held before his face, as if in the act of solemn prayer; which, however, it was supposed by everyone, was merely for form's sake. When closely questioned by one of his friends in private on the subject, as to what were his invocations at the time and to whom addressed, he gravely responded that he was "imprecating maledictions" upon the camels and dromedaries, or adoring the picture of a beautiful lady that he asserted he was carrying in the crown of his hat. Of course this was a church custom from Europe.

One Sunday he did not go to church, but spent the morning in completing the manuscript of his history. As soon as the work was finished he ran to church and, entering the vestry room, immediately after the congregation had been dismissed, exclaimed: "Rejoice with me, Dr. Bowman! My book is done! My book is done! See, the ink is on my fingers yet. Rejoice! Rejoice!" It never occurred to the old historian that there could be any question about the propriety of rejoicing at such a time and place.

St. John's Episcopal Church of Lancaster was founded in 1853 by Dr. Samuel Bowman, who had long desired to establish a church in which the seats would be free to all. This desire was intensified by an incident that happened to him while he was in New York one Sunday and, as a stranger, entered a pew in an Episcopal Church. After he was ordered out of the pew by the owner, he determined, as a result of this experience, to build a free church in Lancaster. On his return from New York, he preached a sermon on the subject in St. James' Church, and soon afterwards named a vestry for the new parish. Dr. Bowman headed the subscription list with a gift of \$1000.00 and urged the members of St. James' Parish to help in the completion of the work. On October 3, 1854, the vestry of St. James' Church unanimously elected the Rev. J. C. Eccleston as the assistant minister at a salary of \$150 per annum. Mr. Eccleston's specific duty was to officiate at St. John's Free Church, which of course made up the rest of his salary. The failing health of Mr. Eccleston forced him to take a leave of absence, during which he traveled in Europe. On his return from abroad, he resigned his position, which was then filled by the election of the Rev. Horatio N. Powers at the same salary. The new church building, erected at the corner of Mulberry and West Chestnut streets, is said to have been the pioneer free church in the Diocese of Pennsylvania. St. John's Church was burned in January 1938, but was quickly rebuilt by its vigorous congregation. The rented pew system was continued at St. James' until January 1, 1929; but by the recently adopted amendments to the charter (1944), the pews are declared to be forever free.

The charters for the Yeates School and for the Church Home, later known as the Bishop Bowman Home, were granted by the court on August 18, 1857. Both these institutions are discussed in the Appendix.

The income of the church in 1857 was obtained from these sources:



SAMUEL BOWMAN
Rector 1827-1861

(Portrait, owned by the Church, was painted by J. Eichholtz)

\$ 493.50 dividends on 97 shares of stock in the Farmers' Bank
(80 shares represented the gift of Mrs. Coleman
in 1832)
1072.01 pew rents
100.67 penny collections
48.00 rent of sexton's house
11.00 graves for strangers in churchyard

In 1858 the church bell cracked, and the vestry took immediate steps to repair the damage. The following article appears in the *Lancaster Intelligencer* of May 18, 1858:

"A new bell, or rather the old one recast, was placed in the belfry of St. James' P. E. Church on Tuesday last, under the superintendence of Mr. William Diller. The old bell, it will be remembered, was cracked during the last winter. We do not admire the tone of the new bell—it is not near as musical as the old. The old bell was cast in England, and had been in use near a century. Verily the old things are passing away."

The present bell hanging in the tower of St. James' Church bears the following inscription:

PACK & CHAPMAN of LONDON
FECIT 1770 ST. JAMES' CHURCH
LANCASTER PENNSYLVANIA
RECAST by JOS. BERNHARD & CO.
N^o. 120 Nth 6 S^t.
PHILA.
1858.

The size of the Diocese of Pennsylvania was increasing so rapidly that by the middle of the nineteenth century it consisted of 143 organized parishes and missions, under the care of 144 clergymen. One bishop no longer being equal to the task of supervision, the Rev. Samuel Bowman, D.D., was elected assistant bishop of the Diocese, and consecrated in historic Christ Church, Philadelphia, on August 25, 1858.

When the congregation of St. James' heard that Dr. Bowman had been elected a bishop, they sent him a letter earnestly requesting him "to find it consistent with the arduous duties" of

his new position to remain among them as their pastor. Dr. Bowman, touched by this letter, replied that the thought of calling any other place *Home*, of leaving the place where his dead were buried, and of separating from those with whom so large a part of his life had been passed and who were bound to him by the memory of so many joys and griefs could not be otherwise than extremely painful.

"It will be a great comfort to me, therefore, to remember that this will continue to be my dwelling place; that I shall never be a mere visitor among you; and that how frequently soever drawn away by duty, I need never relinquish the hope 'here to return and die at Home at last.'"

Following his consecration as a bishop, Dr. Bowman continued, therefore, as the rector of St. James'; but the travel required by his new office made necessary the election of an assistant minister to discharge the parochial duties of a rector. The selection of such a person caused much political campaigning.

At the first meeting of the vestry to select an assistant, after eight nominations had been made, Nathaniel Ellmaker's motion to adjourn the election one week was lost; but Dr. Atlee's nominee, the Rev. Gordon M. Bradley of Quincy, Massachusetts, also failed to get a majority. At the next meeting, however, Mr. Bradley was elected at a salary of \$1000 per annum. After Mr. Bradley declined the call, a letter from Bishop Bowman was read; and the vestry then requested him to invite the Rev. J. Isidor Mombert to visit Lancaster and preach. A few days later, a committee was appointed to proceed to the Church of St. James the Less at Philadelphia to hear the Rev. Mr. Wilson of that parish. The committee reported favorably and recommended that Bishop Bowman invite the Rev. Mr. Wilson to officiate in St. James', Lancaster, at a Sunday service. Mr. Ellmaker, however, having previously nominated both the Rev. Joseph Coit and the Rev. Samuel Clarke, moved that the vestry proceed to an immediate election, but this motion was lost. At

the next meeting Judge Hayes nominated the Rev. Mr. Coit, and Dr. Atlee nominated the Rev. Mr. Wilson. After debate the meeting adjourned.

Two weeks later, the salary of the assistant rector was fixed at \$1100 per annum, and from ten nominees the Rev. Mr. Wilson was elected on the first ballot. The call, however, being declined by Mr. Wilson, the vestry finally elected the Rev. Mr. Mombert as assistant minister of the church.

Gerardus Clarkson, son of the Rev. Joseph Clarkson, and treasurer of the parish for many years, died on January 21, 1857, at the age of 64 years, and was buried in the churchyard.

One of Lancaster's leading newspapermen from 1838 to October 1858 was Edward C. Darlington, a vestryman of St. James' Church and owner and editor of the *Examiner and Herald*. A writer of vigorous editorials, he entered actively into the bitter political quarrels of the day and exercised a considerable influence in the community. As a result of Henry Clay's Compromise of 1850, the Whig Party in Lancaster County split into two factions: the Anti-Slavery Whigs, and the Silver Grey Whigs in favor of appeasing the South. The leader of the Anti-Slavery Whigs was Thaddeus Stevens; and among the most prominent Silver Greys were Mr. Darlington and Thomas E. Franklin, both of St. James' Church. Since the *Examiner and Herald*, an ardent supporter of the Silver Greys, was directly responsible for Mr. Darlington's election to the State Senate in 1851, the Anti-Slavery Whigs to counteract its influence began a newspaper of their own, called the *Independent Whig*. The *Examiner and Herald* in 1857 was regarded as "conservative Whig," but after the Civil War it was described as "radical Republican." The paper, later known as the *Examiner*, was finally merged with the *Daily New Era*, and is now called the *Lancaster New Era*.

Mr. Gill, the organist, received for the year 1859 a salary of \$100 at the suggestion of the rector; but after this payment was approved, the vestry fixed the salary of the organist at \$80 per

annum. This decision led directly to the resignation of Mr. Gill whose duties were then assumed temporarily by Mr. Joseph Clarkson, the bass singer and a vestryman, for \$80 yearly. Within a few months, Mr. Clarkson resigned as organist; and at his suggestion Benjamin Shreiner, whose qualifications he had examined, was elected to the position.

During the same year the charter of the Church Home was amended. The management and control of the Home was placed in a board of eight trustees composed of four male communicants of St. James', two male communicants of St. John's, the rector of St. John's, and the rector of St. James' always the ex-officio president of the board.

Bishop Bowman was exceedingly popular in Lancaster as well as in the whole Diocese. In ante-bellum days there were in the community three men of God, leaders of influential congregations, who were bound together in friendship by common civic interest: Dr. John C. Baker of Trinity Lutheran Church, the Reverend Bernard Keenan of St. Mary's Roman Catholic Church, and Bishop Samuel Bowman of the Episcopal Church. All three were deeply interested in education and in the higher life of the community they served. All three were men of unusual ability and force of character, and commanded the respect of the whole community.

Bishop Bowman's death occurred, according to Dr. Mombert,

"on Saturday, August 3, 1861, between 8 and 9 A.M. He had left Pittsburgh at 6 A.M. by the Allegheny Valley Railroad on a visitation to the spiritually destitute Oil District. After the train had proceeded about nineteen miles, an injury to the road caused by a late freshet and a land-slide nearly two miles beyond, induced some of the passengers to walk the distance; the Bishop was among the number. Unable to keep up with the others, he was missed when the train was on the point of starting, and was subsequently found lying by the roadside, his face buried in his hat; stretched out at full length, a corpse without sign of bruise or struggle; his watch, purse, and papers untouched. The majority of physicians consulted ascribe his death to apoplexy; but his family physician, to disease of the heart."

When the vestry received on Sunday, August 4, the sad news of their rector's death, they voted to omit the services for the day, and assembled at the railroad station to meet the body of Bishop Bowman and convey it to the parsonage. The next day, the Rev. Mr. Mombert appointed as carriers Dr. J. L. Atlee, Judge A. L. Hayes, Mr. E. C. Reigart, and Mr. Edward Morton, all from St. James', and Mr. Isaac Diller, Mr. J. L. Youngman, Mr. H. E. Slaymaker, and Mr. H. P. Carson, from St. John's. The funeral took place at St. James' on Tuesday, August 6, at 5 P.M. and was attended by two bishops, some seventy clergymen including the Rev. William Augustus Muhlenberg, all the resident ministers of other communions, and a great number of citizens, among whom was James Buchanan.

Bishop Bowman's body rests in St. James' churchyard under his "mitred tomb," and the tablet in the church is the congregation's final tribute to their beloved rector.

THE REVEREND JACOB ISIDOR
MOMBERT

1859 - 1869

1860. [Pony Express was begun

1861-1865. American Civil War

1867. U. S. purchased Alaska from Russia

1867. First Lambeth Conference of Anglican bishops from all over
the world

CHAPTER XI

The Reverend Jacob Isidor Mombert, 1859-1869

DURING the Civil War period, St. James' had as its rector an interesting scholar by the name of the Rev. Jacob Isidor Mombert, a converted Jew. He was born November 6, 1829, in Cassel, Germany, the son of Dr. J. L. and Joanna M. Mombert. When twelve years old he went to England; and in 1857 he was ordained a deacon of the Anglican church in the Chapel Royal, Whitehall, London, by Bishop Tait, later Archbishop of Canterbury. The following year he was ordained priest by Bishop Mountain in Quebec, Canada, and served in that city until 1859 as an assistant in Trinity Church, to which he had been called because of his ability to preach in English, French, and German. From 1859 to 1870 he served as rector of St. James' Church, where, on July 5, 1860, he married Emma Elizabeth Muhlenberg, half-sister of Frederick Augustus Muhlenberg. During his ministry in Lancaster, the Rev. Mr. Mombert wrote his history of Lancaster County, published in 1869. His sermon, "The Open Door," preached before the Convocation held at Reading, Pa., February 20, 1867, led to the formation in 1871 of the Diocese of Central Pennsylvania which included Lancaster. The degree of Doctor of Divinity was conferred upon him by the University of Pennsylvania. After leaving Lancaster he served the following churches: St. John's, Dresden, Germany, 1870-76; Christ Church, Jersey City, N. J., 1877-78; St. John's, Pasaic, N. J., 1879-82. The last years of his life were devoted to literary labors in Paterson, N. J., where he died October 7, 1913, survived by two sons and four daughters.

Shortly after the election of the Rev. Mr. Mombert in 1859, the question arose whether or not he as assistant minister was to be considered a member of the vestry. Messrs. Hayes, Lightner,

Burrowes, Ellmaker, and W. A. Atlee were appointed a committee to inquire into this problem. After an examination of the Charter, the committee recommended that Mr. Mombert should meet with the vestry, "according to the invariable custom, whenever they assemble, and, in the absence of the rector, preside at their meetings." This report of the committee was adopted.

The resignation of the sexton, George S. Boyle, was received in September, 1859, and was accepted at once. Before proceeding to elect his successor, the vestry resolved "that the new sexton be elected with the understanding that he is to perform such duties as shall from time to time be assigned him by the wardens." With this resolution in mind, the vestry elected Conrad Johns sexton at the salary "heretofore paid." Later it became apparent that the salary of the sexton was unsatisfactory, for on January 14, 1860, the vestry fixed his "income" at \$35 per annum plus the use of the "sextonage." Previously the sexton had received \$60 per annum out of which he was required to pay \$30 for living in the sexton's house. The custom of having a special offering each year for the sexton was continued, the vestry deciding to devote the collections received on the Sunday preceding Easter for this purpose.

Since Bishop Bowman remained rector of the church until his death in 1861, the Bowman family continued to live in the parsonage; and as a result, the Rev. Mr. Mombert, although he was discharging the actual duties of the rector, had to rent a house. As compensation, the vestry voted Mr. Mombert an appropriation of \$200, which made necessary an increase of 20% in the pew rates. Two days after Bishop Bowman's funeral, the vestry, acting on Mr. Mombert's suggestion, granted the Bishop's family permission to occupy the rectory and to use the "Rector's Pew" so long as they remained worshippers in St. James' Church. But after Mr. Mombert was elected rector on August 20, 1861, at a yearly salary of \$1000, the vestry gave him the right to occupy the parsonage "on and from April 1st, next," and removed from the pew rates the 20% assessment previously levied for his rent.

When the vestry in November received a letter from Miss Ellen Bowman, daughter of the late Bishop, desiring to know if by the payment of rent she could retain possession of the parsonage after April 1st, they increased the salary of Mr. Mombert \$50 a year, effective April 1, 1862, in order that he might "make arrangements as to rent of parsonage with Miss Bowman."

In January, 1862, the system of leasing pews was changed. Previously the renting of single seats through the whole body of the church had caused many applicants for whole pews to be deprived of suitable accommodations. To remedy this situation, the vestry ordered that, as of March 1, four rows of pews in the rear of the church be set apart for single seats and that all other pews be let as whole units. Soon after this arrangement was made, it was necessary to borrow \$500 from the orphan asylum "to meet the wants of the church." This was the second time within a few months that \$500 had been borrowed from the orphan asylum.

The time of holding the evening service was a constant source of much dissatisfaction. Through the years, the evening service was sometimes held in the evening and at other times in the afternoon. Early in 1861, the vestry unanimously voted "that the church services now held in the afternoon be held in the evening at the times when services are held by the other congregations of the city." Within a few months, this vote was reversed when the vestry decided to hold the evening service in the afternoon, communion days excepted. Another decision was made on June 12, 1863, when the vestry, defeating Joseph Clarkson's motion to omit the second Sunday service altogether, resolved to hold the afternoon service in the evening until October.

The Battle of Gettysburg was noted in the minutes of the vestry:

"The regular meeting in July was omitted on account of the rebel army being in the State and threatening the County."

"Consternation and excitement reigned among the citizens of Lancaster in the closing days of June, 1863, when the gray

ranks of the Confederate Army approached the gateways of the county." For days, before the enemy appeared at Wrightsville, refugees from parts of Maryland and the lower counties of Pennsylvania poured into this county at McCall's Ferry and across the Columbia bridge. They drove before them their cattle and their horses, and carried along their valuable possessions loaded upon wagons.

On Sunday morning June 28, the Confederates, under General Jubal Early of Ewell's Corps, occupied York; and immediately the Georgia Brigade of 2800 men, under General John B. Gordon, was ordered to march eastward toward the Susquehanna. Major Haller, in command at Wrightville, erected earthworks and rifle pits a short distance west of the town and manned them with 1200 men. When Gordon's Brigade reached Wrightsville, they turned their artillery against the rifle pits; and at the third shell the defenders retreated headlong across the Columbia bridge with the loss of one dead and 20 prisoners. In the retreat, the men fired the bridge about midway with the "most inflammable material." General Gordon said that since his men were weary from their long march "the enemy beat him running" to the bridge. Gordon, however, attempted to cross the bridge, but was stopped by the fire.

"As he had nothing but muskets and rifles, he sent back for buckets to endeavor to arrest the flames, but before they arrived the fire had progressed so far that it was impossible to check it. He had to return and leave the bridge to its fate."

General Early in his official report stated,

"I regretted very much the failure to secure this bridge, as, finding the defenseless condition of the country generally and the little obstacle likely to be afforded by the militia to our progress, I had determined to cross the Susquehanna, capture the Pennsylvania Railroad, march upon Lancaster and lay that town under contribution, and then attack Harrisburg in the rear."

Ample supplies very likely could have been obtained in a town the size of Lancaster, which according to the census of 1860 had

a population of 17603. The least Early expected to accomplish was to remount his division from the large number of horses that had been run across the river.

To meet this threat, Gen. Couch in command of the department of the Susquehanna called upon Colonel Emlen Franklin, a member of St. James' Church, who had just returned with his regiment from the battles of Fredericksburg and Chancellorsville, to take charge of the defense of Lancaster County. In accordance with his orders, Col. Franklin issued a call to the citizens of the city and county to proceed in companies to designated places along the east shore of the Susquehanna. With the cry "To the Susquehanna, Boys," the whole length of the Lancaster County shore was manned by defenders of the Union. The registrar of the vestry, Capt. William Augustus Atlee, was in command of one company. At Franklin and Marshall College, studies were suspended on June 26, "owing to the excitement then prevailing on account of the rebel invasion, and a large number of the students having volunteered in the defense of the line of the Susquehanna." At Millersville State Normal School the students were unable to study with war so imminent, and many of them under the command of the principal, James P. Wickersham, marched to the river and performed guard duty for a week.

After the Confederates were withdrawn from Wrightsville on June 29, many of these volunteer soldiers proceeded to Harrisburg to help defend the capital. The new companies joined in the pursuit of Lee's Army after the Battle of Gettysburg, and arrived at Hagerstown and the Potomac as the last of the straggling Southerners crossed the river.

While the volunteers guarded the line of the Susquehanna and while other Lancaster boys participated actively in the great battle, the women of Lancaster were not idle.

"A few days after the battle a number of ladies, representatives of the Patriot Daughters of Lancaster, arrived at Gettysburg with hospital supplies, took rooms just opposite the church, and devoted themselves to the nursing and care of the men lying in this building."

wrote Dr. C. A. Hay, pastor of Christ Lutheran Church, Gettysburg. The Patriot Daughters was organized under the direction of the rector of St. James' Church, the Rev. J. I. Mombert, on April 22, 1861, just nine days after the fall of Fort Sumter. The society at first directed their efforts to the needs of soldiers quartered near Lancaster—the Ohio volunteers, and 14th and 15th Pennsylvania volunteers. Shirts, bedding, bandages, and other supplies were given to the hospital connected with the camp. Blankets, flannel shirts, and rations were supplied to Lancaster volunteers whenever they left the city. Prayer books were also distributed, through the efforts of Mr. Mombert.

During the Civil War there lived in Lancaster a young Chinese immigrant by the name of Hong Neok Woo, who was a faithful attendant of the services in St. James' Church during the rectorships of both Dr. Bowman and the Rev. Mr. Mombert. Woo was brought to Lancaster by Dr. John S. Messersmith, a member of St. James' and the surgeon of the *Susquehanna*, one of Commodore Peary's frigates which stopped at Shanghai after making the famous expedition to Japan. Desirous of coming to America, Woo worked his way across the ocean by serving as a cabin boy on the *Susquehanna*, his particular duty being to wait on Dr. Messersmith. After arriving in Lancaster, Woo lived for a time with Dr. Messersmith at 40 N. Lime Street. Invited to attend the parochial school, Woo declined, explaining that he had been a poor student at the Shanghai Mission School, that he always forgot his lessons in recitations, and that furthermore his desire was to become a mechanic, not a student. He lived in Lancaster from 1855 to 1864, and worked as an apprentice printer in the Lancaster *Examiner and Herald* office. On September 22, 1860, Woo became an American citizen, the first Chinese to be naturalized in Lancaster County. During the Confederate invasion, he volunteered as a member of Company I, 50th Regiment, Pennsylvania Volunteers, and saw service in the defense of Lancaster and Harrisburg and in the pursuit of the invaders. In 1864 he returned to China, and was ordained to the diaconate and priesthood in Shanghai. The Rev. Mr. Mombert was greatly interested in the young foreigner, and sent him copies of his books after his return to China. Woo died on August 18, 1919, and was buried in Westgate Cemetery, the oldest Christian burial ground in Shanghai.*

Molton C. Rogers, a vestryman for 19 years, died on September 27, 1863, aged 78. The son of a governor of Delaware, and a graduate of Princeton, he moved to Lancaster in 1811, and became in 1818 the first recorder in the Mayor's Court, after the city was incorporated. He was elected State Senator over

* From "Old Lancaster," by W. F. Worner, pp. 208-213.

Emanuel Reigart, also of St. James', in 1819, and was commissioned a judge of the Supreme Court of Pennsylvania, a position which he held from 1826 to 1851. Although a Democrat, he worked hard for the cause of the Union during the Civil War. Judge Rogers' wife, Eliza M. Jacobs Rogers, who died May 11, 1822, at the age of 19 years, and his infant daughter, Eliza, who died February 4, 1823, at the age of 11 months, are both buried in St. James' churchyard.

Captain Robert M. Jefferies of Company F, 115th Pennsylvania Volunteers, was killed on June 16, 1864, before Petersburg, Virginia, at the head of his Company. He died when only 21 years old, and was buried in St. James' churchyard.

The Rev. Mr. Mombert resigned in November 1863, and sent to the vestry a letter which read in part as follows:

"Some months since, I was moved by various considerations to doubt whether my own usefulness as a minister of Christ would not be promoted by my removal to another sphere; and whether another rector might not more effectually advance the interest of Saint James' Church.

"Further consideration and some recent events, to which it is not necessary to refer more at large, have confirmed me in these impressions, and induce me to take some measures looking to a dissolution of our connection."

After expressing their high sense of the Rev. Mr. Mombert's zeal, earnestness, and unfaltering devotion to the church, the vestry accepted his resignation. Some weeks later this acceptance of the resignation was rescinded when the vestry learned that it had been tendered and accepted under a misapprehension, both on the part of the rector and of the vestry. In reply to this action Mr. Mombert withdrew his letter of resignation and restored matters to their original status. He stated,

"I may have acted hastily in the first instance, but I did not do it without much and anxious thought and was actuated by a sincere, though perhaps mistaken, reference to the good of the parish."

This withdrawal of his resignation was accepted by a vote of nine to three, Messrs. Morton, Zahm, and Thackera voting in the negative.

A vacancy occurred in 1864 on the Board of Trustees for the Yeates Institute; and Miss Catherine Yeates, who endowed the school, and Francis Shroder, a vestryman, were nominated for the position. After that election, the trustees were always men, the vestry having declared "it inexpedient to elect any other than males to the office of Trustee of the Yeates Institute."

Another change was made in the time of the evening service when in July 1864, the vestry ordered that it be held (during June, July, August, and September to the 15th inclusive) at five minutes after five o'clock.

The church was cleared of debt in the winter of 1864-65, largely through the efforts of one lady. In the fall of 1864 Miss Susan Smith offered to collect money from the congregation in order to pay the debt of the church. She was highly successful in this undertaking, for in January, 1865, the vestry thanked "Miss Susan Smith for her untiring exertions in collecting from the congregation a sum of money sufficient to discharge the entire debt of the corporation." As a reward for her efforts, she was offered a free seat of her choosing, subject to the approbation of the wardens, in the church during her lifetime, an offer which she, however, declined.

In the last days of the Civil War the cost of living greatly increased, and the vestry was forced to adjust the income of the sexton. It was agreed to give him \$60 per annum and the free use of the sexton's house, and to have two benefit collections for him each year instead of only one.

The death of Abraham Lincoln was noted in the minutes of the vestry by these resolutions, passed April 21, 1865, the very day on which the train carrying Lincoln's body back to Illinois went through Lancaster—

WHEREAS, Abraham Lincoln, President of the United States of America, was cruelly murdered by an assassin at Washington City on Friday evening April 14th, 1865, at a time when, to all human eyes, the end of this rebellion seemed approaching and when, after four years of war, peace and union were about to be restored.

Resolved, That this vestry has heard, with the deepest sorrow, of the death of our late President, who, in his honesty of purpose, his devotion to principle, his patriotism and love of his whole country was second to none who have been called by the people to the Presidential chair.

Resolved, That this vestry hereby expresses its abhorrence of the crime thus committed, recognizing in it the culmination of treason and rebellion, crimes against which the voice of the Church has ever been raised.

Resolved, That this vestry hereby expresses its heartfelt sympathy with the family of our late President and with the whole people of the land.

Resolved, That the mourning, with which the church is now draped, remain for the period of six months.

Resolved, That these proceedings be published in the papers of this city.

In order to have a place "for the interment of the poor of the church and strangers," the church in 1865 purchased lots numbered 1190-1196 inclusive, in the Lancaster Cemetery for \$112.50. These lots are still owned and used by the church.

The pew rentals in 1865 were not sufficient to pay all the ordinary expenses of the church. To meet this problem the rentals were subjected to new regulations, among which was an increase of 30% in the rates. Six months after this increase was effected, the salary of Mr. Mombert was increased to \$1350 a year and the use or rental of the parsonage. He was also given in 1866 a vacation of six weeks to visit his mother in Dusseldorf, Germany. His parents long before had expressed a desire to see his wife and children; and his father's recent death urged upon him the necessity of making haste if he wanted his remaining parent to have her wish satisfied.

During the absence of Dr. Mombert the services at St. James' Church were conducted by Professor William Alexander Falk of Franklin and Marshall College. Like Dr. Mombert, he was a native of Germany. He was graduated at the University of Breslau; then went to Lauban as instructor in the Gymnasium there, and afterwards to Ottolangendorf, his large estate near Wartemberg, Silesia; and there carried on the business of the

estate until he entered political life. In 1848 he was elected a member of the parliament at Frankfort-on-the-Main, as a representative of the Liberals, who were in favor of a united Germany. A year later, he was elected a member of the parliament at Berlin, representing the same party. During his prolonged absence his private affairs were mismanaged, and he lost a great part of his fortune. Dr. Falk, with his wife and adopted daughter, sailed for America in 1852, and was shortly afterwards called to the chair of Latin and Greek in St. James' College, near Hagerstown, Maryland. He was made a deacon in the Protestant Episcopal Church by Bishop Whittingham in 1858, and ordained priest in 1859. When St. James' College closed during the Civil War, Dr. Falk accepted an invitation to teach German literature and political economy at Franklin and Marshall College. In 1867 he was called to Racine College, where for twenty years he was Professor of Modern Languages. A year before his death there on November 15, 1887, he was made professor emeritus by the trustees of Racine College.

For a short time St. James' Church had a female sexton! On January 11, 1867, the vestry ordered that the sexton's usual percentage be given Mrs. Gelzenleuchter for the money she had collected as sexton, and that the usual salary be paid her for the time she has performed the duties of sexton since her husband's departure. Elected in April 1866, he had been employed by the church only a few months when he took this action which cannot now be explained. Mrs. Gelzenleuchter was replaced in February, 1867, when George Cramer was appointed sexton.

On February 21, 1867, the remains of Louisa Wells were interred in the churchyard and on her grave was placed a stone with this inscription: "She hath done what she could." The parochial records state that she was a negro adult.

Dr. John P. McCaskey was elected to the vestry for the first time on April 22, 1867. He served continuously until his death in 1935—a period of 68 years, which is believed to be a national

record for vestry service. In this same year, the vestry approved and signed the credentials of Robert J. Nevin for ordination to the diaconate. The Rev. Mr. Nevin subsequently became rector of St. Paul's Church in Rome, Italy.

A new organist, J. E. Gleffer, was employed in 1867; and in accordance with his wishes, the vestry decided that the organ should be given extensive repairs, the expenses of which were to be paid out of the legacy of the late Catherine Yeates.

The next year, 1868, Dr. Mombert requested an addition to the parsonage and offered to pay the interest on the debt thus incurred. The vestry agreed to this proposal and appointed the wardens and Mr. Lightner as a committee to borrow the money and proceed with the enlargement "if they think expedient."

A proposal to divide the Diocese was received and considered at this time. According to this proposal the Diocese of Pennsylvania would be limited to fourteen eastern counties, from Delaware County in the south to Pike County in the north. The vestry went on record as being opposed to this plan but as favoring such a division as would limit the Diocese of Pennsylvania to Philadelphia, Bucks, Montgomery, Chester, and Delaware counties. Largely because of the interest and influence of Dr. Mombert, a division according to this second plan was finally made in November, 1871, when the Diocese of Central Pennsylvania was created as a separate organization, with the Rt. Rev. M. A. DeWolfe Howe, D.D., as the first bishop.

Dr. Mombert brought to the attention of the vestry a proposal to erect a mission chapel in a section of the city then deprived of religious services. This proposal was a direct result of the mission Sunday School, started by Miss Benjamin years before in the old American Fire Engine House. For six or seven years, a Sunday School had been in existence in the southeastern part of the city; but its prosperity had fluctuated because of the frequent, necessary changes in its place of meeting. A lot on the corner of Locust Street and Stony Alley having been purchased, Dr. Mombert desired the vestry to undertake

the erection of a suitable building. After consultation, the vestry expressed approval of the project, but indicated that they had no power to bind the church to erect any structure. They recommended, however, that the matter be submitted to a meeting of the individual subscribers. Dr. Mombert acted on this suggestion; and by January 8, 1869, he was able to report that the building of the mission chapel had been completed. At the same time, he presented to the church a deed for the property, which was thenceforth known as St. James' Chapel. The vestry accepted the deed of conveyance and appointed a committee to define the relations of the mission chapel to the church. The committee later reported that the cost of the chapel amounting to \$6118 was entirely paid, that the Sunday School attendance was about 65, that a sewing school was held on Saturday afternoons, and that the rector himself conducted the service on Sunday evenings before good congregations.

On May 17, 1869, Dr. Mombert presented a letter to the vestry:

"To the Wardens and Vestrymen of Saint James's Church, Lancaster
Dear Brethren:

"Allow me to inform you that, yielding to the representations of friends, I have sent out advertisements for the establishment of an American school at Dresden, Germany, which, if carried into effect, will, necessarily, entail the severance of the relations which for more than ten years have existed between us. In that event, I would name the 1st day of August, next, as the term of consummating the contemplated change.

"I feel in honor bound thus early to apprise you of my movements, and hope you will indulge me to perfect my arrangements without tendering a formal resignation."

The resignation of Dr. Mombert presented on July 6, 1869, read in part as follows:

"With reference to my communication bearing date May 17th, I beg leave to inform you that having completed the preliminaries of my contemplated removal to Dresden, Germany, I herewith tender my resignation as rector of this parish, and name the first day of August, next, as the time when it is to take effect."

On the resignation of Dr. Mombert the vestry passed resolutions, reading in part:

"Resolved, That the resignation of the Rev. Dr. J. Isidor Mombert be accepted, to take effect, according to his request, on the first day of August, next."

Before leaving Lancaster, Dr. Mombert made the following arrangements for the schools connected with the parish:

He employed four teachers whose combined salaries totaled \$1600; estimated the yearly salary of the organist, Mr. Gleffer, at \$120, and the salary of the sexton at \$44 per annum. Estimating the income of the schools at \$2300, he suggested that the surplus of income, after payment of all expenses, be subject to a pro rata distribution among the teachers.

He recommended that the maps, globes, blackboards, stoves, magic lanterns, slides, and the library in the rectory remain as the property of the parish for the benefit and use of the schools. This property he desired the vestry to purchase, together with certain other things, such as a gong, bells, blinds, etc., which he had also placed in the parsonage.

Among these arrangements the vestry approved the selection of teachers, but delegated to the Committee on Schools the power to give the teachers "proper contracts executed with such modifications as may be agreed upon between the parties." The maps, globes, blackboards, etc., in the rectory were purchased for \$370, the price set by Dr. Mombert; and the kitchen oil cloth, globes for gas lights, window shades, etc., for \$42.

The sexton, on October 4, 1867, had requested that a bake oven be built at the sexton's house, but this request had been denied. Almost two years later, on July 2, 1869, the vestry reversed itself and ordered "that the sexton be permitted to erect a bake oven at the sextonage under the supervision of the wardens."

With the departure of Dr. Mombert, the colorful period of the Civil War came to an end at St. James'.

THE REVEREND EDWARD SHIPPEN WATSON

1869 - 1877

- 1869. Completion of the Union Pacific, first railroad to reach the West Coast
- 1869. Suez Canal opened
- 1870. Doctrine of Papal Infallibility adopted by Ecumenical Council in Rome by a vote of 547 to 2
- 1870. Franco-Prussian War
- 1873. Financial panic in the U. S.
- 1876. Massacre of Custer and his men by the Sioux under Sitting Bull

CHAPTER XII

The Reverend Edward Shippen Watson, 1869-1877

THE Reverend Edward Shippen Watson became rector of St. James' Church in 1869 when 43 years old, and remained until 1877. He was the great grandson of Edward Shippen, former Chief Justice of Pennsylvania, and on his mother's side was a descendant of Tench Francis, a former attorney-general of the Commonwealth.

His early life was spent in Philadelphia and Burlington, New Jersey, where his father maintained a country home. He was graduated from the University of Pennsylvania in the class of 1845; and after a period of study and travel in Italy he was ordained to the diaconate by Bishop Whittingham on July 22, 1859, and to the priesthood by Bishop Odenheimer, of New Jersey, on June 3, 1860.

The Rev. Mr. Watson became rector of the parish of St. James the Less, Falls of Schuylkill, and remained there until 1869, when he was called to Lancaster. He began his ministry at St. James' on January 1, 1870.

Financial arrangements with the rector and the organist were made by the vestry at this time, when the salary of the Rev. Mr. Watson was fixed at \$1000 with the parsonage. At the request of the organist, Mr. Gleffer, the sum of \$150 per annum was appropriated for the purpose of improving and maintaining the choir.

On October 7, 1870, a letter from Judge Hayes was read, in which he resigned his membership on the vestry. When Dr. Atlee, the other warden, who was appointed to confer with Judge Hayes on the subject, announced at the next meeting that the

Judge declined to reconsider his decision, the vestry accepted his resignation.

The Hon. Ellis Lewis, a former vestryman of St. James' Church, died March 19, 1871, at the age of 73 in Philadelphia, where he had spent his last years. Judge Lewis came to Lancaster in 1843, when he was appointed the president judge of the Second District (Lancaster) Court, and lived here for about ten years. For some years he served as Professor of Law at Franklin College in Lancaster. After he was made a justice of the Pennsylvania Supreme Court in 1851, the duties of the position required him to move from Lancaster to Philadelphia, where his house occupied the present site of Broad Street Station. This change of residence caused him to resign as vestryman of St. James' Church on December 21, 1851. Mr. Lewis in 1854 became Chief Justice of the Pennsylvania Supreme Court. The son of Judge Lewis died in 1848 at the age of 18 and was buried in St. James' churchyard; but the body of the Judge lies in Woodlawn in Philadelphia.

Dr. Thomas H. Burrowes, one of St. James' most famous members and a vestryman for some years, died March 25, 1871, aged 65. Dr. Burrowes was one of the founders of the public school system of Pennsylvania and championed the cause of public education in many a stern fight against powerful opponents. A measure of the man's greatness can be obtained when it is realized what he accomplished in improving the poor educational opportunities of the early 19th century. Under the operation of the Act of Assembly of April 4, 1809, entitled "An Act for the education of the poor, gratis," needy children received an elementary education; but the system thus introduced failed to produce satisfactory results. The schools were called "pauper schools," and were despised by the rich and shunned by the poor; the children were classified as "pay" or "pauper" scholars; the law, in effect, discriminated between the rich and the poor, and hence failed; for in a democracy, which depends so largely on education, any system of learning which makes distinctions between pupils on



EDWARD SHIPPEN WATSON
Rector 1869-1877

account of wealth, or birth, or social position cannot have the support of the people.* In those days, schools were not considered as a function of the state, but as private enterprise. Any one who could assemble a number of pupils organized a school; and, as a consequence, the character of the school depended on an individual who was without supervision or social responsibility. Many individuals, frequently of the requisite abilities and attainments, often established private seminaries more from a desire of private speculation than for the training of the future citizens of a democracy. Private or independent schools, since only the well-to-do could afford them, arrayed the rich against the poor, and attempted to preserve in school the class distinctions which had generally been broken up by the American Revolution. The Pennsylvania Committee on Education in 1835 wrote:

"Let the rich and the poor receive together the same instruction, imbibe the republican spirit, and be animated by a feeling of perfect equality. In after life, he who is diligent at school will take his station accordingly, whether born to wealth or not. Let them all start together with equal advantage, leaving no discrimination, then or thereafter, but such as nature and study shall produce."

Thaddeus Stevens in 1835 said:

"If an elective republic is to endure for any great length of time, every elector must have sufficient information, not only to take care of his pecuniary concerns, but to direct wisely the Legislatures, the Ambassadors, and the Executive of the nation; for some part of all these things, either in approving or disapproving of them, falls to every free man. If, then, the permanency of our government depends upon such knowledge, it is the duty of the government to see that the means of information be diffused to every citizen. This is a sufficient answer to those who think education should be a private and not a public duty."

In 1822 the Lancasterian system of tutorial education was instituted by the Rev. William Augustus Muhlenberg, but this system also became unpopular because the admission of pupils came to be very carefully "regulated." The Act of 1834, which

* Wickersham's History of Education in Pennsylvania, Chap. XVI.

inaugurated the public school system, started a new era in education in Pennsylvania by levying a tax for schools that would be free to all, rich and poor alike. But in 1835 a powerful effort to repeal this law was made—by the supporters of private academies, by individualists who believed in local control and feared the domination of the state, and by demagogues arguing for “economy.”

E. C. Reigart, also of St. James' and Lancaster's representative in the Legislature, opposed the public school law vigorously. In a speech to the House he said that the Act of 1834 was unconstitutional; that it would injure the agricultural interests of the county; that the state could not bear the additional taxation; and that the extra tax would compel the people—

“to leave the homes of their childhood and the graves of their fathers and migrate to the unknown regions of the far West, there to enjoy in peace and tranquility the well-earned rewards of their labor and toil.”

The attempt to repeal the public school law was defeated in the Legislature, chiefly because of the efforts of the Great Com-
moner, Thaddeus Stevens.

Mr. Reigart, a vestryman of the church for six years, was one of the ablest lawyers in the city. In the War of 1812 he was one of the youthful patriots who marched to the defense of Baltimore. After studying law in Amos Ellmaker's office, he was elected to the Legislature in 1834; was a candidate for Congress in 1846, and for governor in 1847. The first nomination of Thaddeus Stevens for Congress was made in 1848 by Mr. Reigart. According to the roll of Lancaster's rich men in 1845, Mr. Reigart was worth \$100,000. In 1851, after attending the World's Fair at London as the representative of President Fillmore, he toured the continent of Europe. A few years before his death in 1869, he founded the Lancaster Athenaeum endowing it with \$2500, and gave to the Howard Association \$1000 to be used for the relief of the poor of Lancaster.

Dr. Burrowes, who as Superintendent of the Common Schools opposed Mr. Reigart, received his undergraduate education at Trinity College, Dublin, and studied law in Mr. Ellmaker's office and at the Yale Law School. Entering earnestly upon his work of organizing the public school system, Dr. Burrowes advised and consulted with school officers throughout the state; traveled into several counties to address the people, answering their objections and removing their prejudices; and presented full and instructive reports to the Legislature. The school system, however, was not successfully administered until 1854, when its officers received adequate power to enforce the Act of 1834. In 1850 Dr. Burrowes, in an address before a convention of educators at Harrisburg, recommended the establishment of a separate department of education in the state government. In 1851 he presided at a convention of the Lancaster teachers which adopted measures for the promotion of a permanent educational association in the county. At this same meeting he was authorized to commence the publication "of a monthly paper devoted exclusively to the spread of information relative to education." This was the origin of the *Pennsylvania School Journal*, a publication that still exercises a powerful influence upon the educational affairs of the state. In 1855 the *Journal* was made the organ of the school department, and was published by Dr. Burrowes until 1870, when Dr. J. P. McCaskey and Mr. J. P. Wickersham took over the work. In 1854 Dr. Burrowes prepared for the guidance of school boards a manual on school architecture, a work which had a great influence for many years. After having written all the important school bills that passed the Legislature since 1836, he drafted in 1857 the Normal School Law, which was considered the crowning work of school legislation in Pennsylvania. It finally settled the public policy on the subject of education, and substantially completed the public school system. In 1858 Dr. Burrowes was elected mayor of Lancaster, and in 1860 as the Superintendent of Public Instruction, he was again called upon to administer the school system

of the state. In 1869 he was elected president of Pennsylvania State College, a position he held until his death in 1871. The body of Dr. Thomas H. Burrowes rests in St. James' churchyard. Other members of St. James' Church closely connected with the early development of the public schools were Messrs. Alexander L. Hayes, John L. Atlee, Newton Lightner, Edward C. Darlington, and the Rev. Samuel Bowman, all of whom served on the school board.

St. James' Church was enlarged and beautified during Dr. Watson's ministry in Lancaster. He had a fine aesthetic sense, for he was thoroughly acquainted through his early travels in Europe with the churches and cathedrals of the Old World. Through his efforts the apsidal chancel, with its beautiful arch and magnificent windows, was added to St. James'.

Before the alterations were made, the church had the following appearance:

"The windows were oblong, but broader than they are now, and contained many small panes of ordinary transparent glass. On each side of the church there were three such windows. Venetian blinds softened the glare of the light. In the eastern end of the church, and above and behind the communion table there was a large window, which for generations admitted a very annoying glare. The Ten Commandments were painted on both sides of this window, and below it the Lord's Prayer and the Apostles' Creed were inscribed in gilt letters on black tablets. The communion table was an ordinary table, very plain, and painted white; on both sides of it were kneeling stools. Since the hangings for the altar were not changed according to the ecclesiastical season, there was one color on the altar for all seasons and holy days.

"Before the new apse was constructed, the pulpit was behind the communion table. Just before the rector entered the pulpit, which he could do by steps on either side, he changed his long white surplice for a black gown. Cassocks were not worn by the clergy.

"On the outside of the semi-circular chancel rail, the baptismal font was a little to the south, and the reading desk to the north.

"Heat was supplied in the rear of the church by a register from the furnace.

"A striped ingrain carpet was in the aisles; the walls were buff in color; and the pews, which always had doors, were painted white.

"A mixed choir sang from the rear gallery.

"There was no pavement of any kind on North Duke Street in front of the church. The three tombstones now in the rear of the church were then outside the church wall, which had not then been extended westward to the present line."

The improvement of St. James's Church started with a decision of the vestry to divide each pew into two single pews in order to increase the income from the rents. The pew question led to a realization that more extensive improvements were necessary: the removal of the galleries and the construction of a chancel after taking out the east window and extending that end of the church building. These alterations when carried out in correct design, with simplicity and good taste, were expected to improve the appearance and true wants of the church building and, according to the minutes of the vestry,

"would at the same time redeem it in some measure from being (as it now is) the most remarkably exceptional specimen of church architecture anywhere to be seen."

All these changes the vestry originally hoped to make for less than a thousand dollars. Aided by the advice and assent of the rector the vestry provided that—

"the proposed extension of the eastern wall of the church should not be made without first consulting the feelings of the surviving friends of any whose graves might thereby be disturbed."

The plan of extending the eastern wall of the church had to be abandoned, because the Colemans refused to allow any removal of the family graves. After postponing indefinitely the removal of the galleries, the vestry then decided to proceed with the construction of the chancel, the work to be prosecuted under the superintendence of the rector in accordance with plans prepared by Charles M. Burns of Philadelphia. The total cost of the improvements, which included the construction of a pavement, and repairs to the parsonage, furnace, and organ, amounted to \$8329.

At this time also, the angels on the ceiling of the new apse were painted by Ludwig Reingruber, artist and portrait painter

then living in Lancaster. This fresco, one of the most striking of the church's decorations, is to this day an inspiration to all worshipers in St. James'.

The debt of the church, which had been paid in 1865 through the efforts of Miss Susan Smith, amounted in 1871 to \$4274.69 of which \$3450 was owed to the orphan asylum. In addition to this indebtedness, the church was faced with an operating deficit of \$706.75. To meet this critical situation the pew rentals were sharply increased, and the penalties for non-payment more rigidly enforced. In spite of the deficits, the vestry raised to \$2000 per annum the salary of Dr. Watson who then "briefly returned his thanks for the confidence and kindness" shown to him. It was soon found necessary to borrow more money from the orphan asylum, largely because of the extensive alterations being made to the church. On January 22, 1872, Mr. Lightner for the Building Committee reported on the improvements to the church building; and in order to pay for this work the vestry borrowed \$3500 more from the orphan asylum, giving an obligation for this amount.

A system of pledge cards for money sent to the Diocese was considered by the vestry in April, 1872. The rector spoke in favor of some such plan by which giving might be made more systematic. But after consultation, the vestry postponed the idea indefinitely.

Some idea of the parish activities at this time can be gained from these reports:

At the first convention of the new Diocese of Central Pennsylvania, held in Christ Church, Williamsport, June 11-13, 1872, the Rev. Mr. Watson reported:

3 teachers in parish school
120 pupils in parish school
1 matron in the orphanage
1 assistant in the orphanage
17 orphans in the orphanage
1 matron in Bishop Bowman Home
4 inmates in Bishop Bowman Home

Subscriptions for improving church building \$6,000



ST. JAMES' CHURCH ABOUT 1871
(Showing corona and galleries)

At the 2nd convention of the Diocese of Central Pennsylvania held in Christ Church, Reading, June 10-12, 1873, the Rev. Mr. Watson reported:

Services held *daily* during Lent
100 children in parish school
1 matron in the orphanage
5 children in the orphanage
5 inmates in Bishop Bowman Home

"In the course of the year the soldiers' orphans have been removed to the church home for children in Philadelphia, and the orphanage restored to its original use, as a home for church orphans."

The total indebtedness of the church to the orphan asylum in 1873 was \$6950, on which interest was paid and for which a bond had been given. A loan of \$500 was negotiated in April, 1873, for the purpose of paying the interest due the orphanage.

The financial troubles of the church were a reflection of the hard times brought about by the Panic of 1873, which inaugurated a five-year depression, the most serious the nation had yet experienced. The Jay Cooke banking firm, which had done much to finance the Civil War, went into bankruptcy as the result of reckless financing of railroads; and in rapid succession there followed the failures of many banking houses and mercantile establishments. Unemployment became a major problem throughout the industrial regions of the nation.

After a consideration of the financial condition of the church, the vestry decided to appeal for more generous contributions at the regular Sunday collections, to distribute a printed statement among the congregation, and to request the rector to preach on the subject on May 11, 1873. These actions were carried out; and by July the average collections on Sunday amounted to \$17.55, about double their previous total. But the rector, who desired the liquidation of the debt, found this increase wholly inadequate for that purpose; and urged that a personal solicitation of each member of the congregation be made by the wardens.

In 1874 a Music Committee was appointed,

"whose duty it shall be to take charge of such matters concerning the music of the church as are not peculiarly within the control of the rector."

This committee had occasion to function within a few months, for on January 1, 1875, a communication from the organist asking for an increase in salary was received. Soon after the matter was referred to the Music Committee, Mr. Gleffer, the organist, resigned; and the Committee was free to recommend a new policy on music. The vestry ordered that the salary of the new organist be \$600 a year, \$450 to be paid from the treasury and \$150 to be raised by private subscription. Immediately after the adoption of this resolution, George Calder resigned from the Music Committee. The vestry then proceeded to elect Mr. George H. Samson as organist. Shortly afterwards Mr. Gleffer asked for an "appropriation," but the request was "laid on the table."

Miss Margaret Markee, "Miss Margie," beloved teacher, died Sunday morning, February 21, 1875, in her 45th year. During the last five years of her life she was in charge of the primary department of St. James' parochial school. To accept this position she resigned from the public school system in which she had taught for 15 years and in which she had been principal of the most successfully managed "secondary school" of the city.

"Her funeral took place February 23rd. She was buried where she had expressed a wish to lie, in the old churchyard of St. James'. The impressive burial service was begun in the church with wailing organ, chanting choir, and sacred lesson; and ended at the grave with its 'earth to earth, ashes to ashes, dust to dust.' The most affecting feature of the service was the singing of the children. One of her favorite hymns, 'Jerusalem, the Golden' was sung by her little ones before leaving the church; another, 'Angelic Songs Are Swelling,' beside the open grave, at the conclusion of the burial service. . . . On the day following her burial, the lady in charge of her school emphasized in the minds of her children the thought that their teacher was not in the grave, but with God, very happy and radiantly beautiful. Deferring all ordinary recitations, she read a graphic chapter on the Shining Ones, from a little book entitled *The Other Shore*. The children were then each per-

mitted to write a short exercise expressing their own thought, and speaking of 'Miss Margie' as now a 'Shining One.' . . . The lesson of this unobtrusive life of labor and self sacrifice is one that all may read. The only life worth living is that spent in being good and doing good. To accumulate wealth as men regard wealth, to gain power, to win fame, these things may be and too often are to waste utterly, in the vain pursuits of shadows, the years that God has given for wiser ends." *

The middle window on the north side of the church is dedicated to Miss Markee.

The Hon. Alexander L. Hayes, for many years a vestryman and warden of the church, died July 13, 1875, in his 83rd year. A graduate of Dickinson College in 1812, he was named associate judge of Lancaster and York counties in 1827. He was appointed the president judge of the Lancaster District Court by Governor Wolf, but in 1849 the court was abolished and he resumed his private practice. Shortly thereafter becoming interested in the establishment of a cotton mill in Lancaster, Judge Hayes was among the first to subscribe money for the enterprise, and was selected to draft the first articles of the association. After visiting New England to observe the cotton industry, a committee of which Mr. Hayes was a member advised the stockholders to erect a mill in Lancaster. Convinced by the committee that the cotton industry would be highly profitable, the stockholders immediately proceeded to erect Cotton Mill No. 1 on South Prince Street. At various times Judge Hayes served the cotton mill as a manager, as general agent, and as president of the board. About 800 people found employment in Judge Hayes' mill. In 1854 he resigned his position in the cotton mill company to become judge of the Court of Common Pleas of Lancaster, a position he occupied until his death. He was buried in St. James' churchyard.

The campaign for paying off the church debt was progressing favorably, for on January 7, 1876, the rector announced that subscriptions to the amount of \$6110 (payable in three annual in-

* Obituary in the Lancaster newspapers of the day.

stallments) had been received. The treasurer, Newton Lightner, at the meeting on February 11, 1876, noted that the debt of the church amounted to \$7768.86 of which \$818.86 was due at once. George Calder having moved that another loan of \$1000 be authorized, Mr. Lightner proposed an amendment, "that it be considered a personal pledge of the vestry to redeem this loan when due with their own private funds." The motion passed without the amendment, and Mr. Lightner within a week tendered his resignation as treasurer and warden. The resignation "was laid upon the table."

In the spring of 1876, Mr. Lightner was re-elected treasurer and warden, and Mr. Calder was reappointed to the Music Committee.

The Rev. Mr. Watson, stating that on his physician's order he must refrain from using his eyes, requested in October, 1876, the employment of an assistant and offered to give up a portion of his salary in order to relieve the parish of an additional financial burden. The vestry "cheerfully assented" to employ an assistant, and refusing to consider "a diminution of the rector's regular salary" agreed to pay an assistant at the rate of \$600 per annum. The Rev. Nathan Kendrick Bishop, of Connecticut, was unanimously selected as curate.

At the organization of the vestry on April 6, 1877, Mr. Calder was elected treasurer, Mr. Lightner having declined to stand for re-election. The report of the Finance Committee showed that expenditures exceeded income, and recommended that the pew rentals be increased 20%. Mr. Lightner then moved that 20% be added to the rental of all pews "the occupants of which voluntarily assent to such addition." But Mr. Calder, who believed that any increase must not be voluntary but must apply to all pews alike, moved that the quotation after the word "pews" be stricken out. The motion passed without Mr. Calder's amendment, and he at once resigned as treasurer. His successor was David McMullen, who continued in office for more than 40 years. Mr. Calder's judgment was later vindicated, when the

motion after being addressed to the pew holders was rescinded and the earlier rates restored.

After serving St. James' Church for eight years, Dr. Watson, acting on the advice of his physician, resigned on August 14, 1877. The resignation, deeply regretted by all the members of the parish, was accepted as of September 15, 1877. He was a faithful and beloved pastor who gave himself devotedly to his people.

After he left Lancaster, Dr. Watson was called to the Church of the Redeemer, Bryn Mawr, the church then being at Haverford, Pennsylvania. While there he raised funds for a new building and under his rectorship the present church at Bryn Mawr was built, together with the parish house. On account of failing sight he was obliged to resign the rectorship of the Bryn Mawr parish in 1886, although he frequently preached in many of the leading Philadelphia churches in later years. He died at the age of ninety-four on February 28, 1920, being at the time the oldest living graduate of the University of Pennsylvania and the oldest clergyman of the Protestant Episcopal Church in the Diocese of Pennsylvania.

THE REVEREND CYRUS FREDERICK KNIGHT

1877 - 1889

- 1879. Woolworth, who had begun his business career at Lancaster, opened first Five and Ten Store, at Utica
- 1880. Electric lights used for first time, on Broadway, New York
- 1883. Brooklyn Bridge opened
- 1883. Triple Alliance of Germany, Austria, and Italy first promulgated
- 1886. Statue of Liberty unveiled
- 1886. The General Convention speaks on Church Unity in the Chicago Quadrilateral

CHAPTER XIII

The Reverend Cyrus Frederick Knight, 1877-1889

THE Rev. Cyrus Frederick Knight, D.D., D.C.L., became rector of St. James' Church in 1877, and remained here until he became Bishop of Milwaukee, in 1889. He was born in Boston in 1831; studied at Harvard and Oxford universities, and at the General Theological Seminary in New York. He was ordained deacon by Bishop Wainwright in Trinity Church, New York City, 1854, and to the priesthood by Bishop Potter in Saint Luke's Church, Philadelphia. After traveling extensively for several years, he became rector of St. Mark's Church in Boston where he remained ten years, until he went to St. James' Church of Hartford, Connecticut. From there he was called to become rector of St. James' Church, Lancaster.

Dr. Knight entered widely into the work of the Episcopal Church in America. He was a deputy to the General Convention from each of the three dioceses in which he served as a rector. He was elected Bishop of Milwaukee in 1889, the third rector of St. James' to be elevated to the episcopate. On two occasions he represented the American Episcopal Church at the Triennial Synod of the Church in Canada.

Dr. Knight was elected rector of St. James' on November 20, 1877, from among three candidates, the following vestrymen refusing to make his election unanimous—Messrs. Eby, Eshleman, McCaskey, Morton, and Reynolds. He began his duties on Thanksgiving Day 1877, at a salary of \$1600 per annum.

Soon after his arrival, the vestry took the first step of a long series in making the church "free," when on January 4, 1878, the pews were declared "free and open to all" for the evening service "if the rector shall decide to have regular Sunday evening services in the evening instead of, as heretofore, in the afternoon."

While Dr. Knight was rector of St. James', a sewing guild begun in the days of Dr. Bowman was organized into a "Branch of the Woman's Auxiliary." This action followed a trend which had been taking place generally throughout the Episcopal Church since 1871, when local "Female Missionary Societies" and other missionary organizations scattered over the country were united under the name of "The Woman's Auxiliary" and made a new department of the Board of Missions. The first missionary box of the St. James' Branch was packed by Mrs. Susan Brin-
ton, Mrs. Mary Reynolds, Mrs. Sue E. McMullen, and Mrs. Wil-
liam Potter. Throughout its existence, the Woman's Auxiliary of St. James' Church has been vitally important to the activities of the parish. Never was this more clearly shown than at the time of the building of the parish house, when the Parish Build-
ing Fund Association owed its origin to the interest of the Wom-
an's Auxiliary.

Dr. Knight's ministry at St. James' is especially noted for the extensive and important architectural improvements which were undertaken in a series of alterations in 1878 and 1880. The operations began on March 30, 1878, when the vestry ordered the purchase of a new organ, costing \$2750 plus the old organ. This expense was paid by the Organ Fund Association after an arduous campaign to procure the money "for this noble instrument." In order to install the new organ certain structural changes in the church building were desirable and necessary. Accordingly, the organ loft at the west end of the church was removed, and the side galleries taken out. The new organ was then put into a new organ chamber, or transept, which was built where the vesting room had stood. An arch opening into the chamber was constructed in an architectural style similar to that of the great chancel arch. Choir stalls were put in; and on Au-
gust 5, 1878, Professor Carl Matz, a musician of superior training and ability and an outstanding personality in local music circles, was elected as the new organist and choirmaster. It is interest-
ing to realize that at this time three of the four members of the



CYRUS FREDERICK KNIGHT

Rector 1877-1889

old Boys' High School faculty—Dr. McCaskey, Miss Mary Martin, and Professor Matz—attended St. James' Church.

After the old side galleries had been removed, the upper windows were brought down about twice their length, to the present belt course; and all side windows, upper and lower, were made narrower by the length of a brick on each side. With the removal of the galleries and their posts, the original arrangement of the pews with two aisles was also changed to allow three aisles—two side aisles and one center aisle. At the same time the vestry ordered the corona, or chandelier, to be removed from the chancel, and suggested that it be hung in the nave of the church. When this proposal met with objections from members of the congregation, the corona was allowed to remain suspended in the chancel.

Through the interest of Dr. Knight, tablets to the memory of Thomas Cookson and the Rev. Richard Locke were placed in the church in 1878; and the next year, a tablet to the memory of the Rev. William Augustus Muhlenberg was presented by Dr. J. S. Messersmith. The tablet to Cookson can be seen on the east wall, directly behind the organ console; those to Locke and Muhlenberg were both placed on the south wall.

As the work of Dr. Knight merited recognition, his salary was raised in 1879 to \$2000 per annum; and the Rev. John G. Mulholland was named as his assistant.

In the meantime, the alterations to the church building were continued; and by 1880 many other architectural improvements were being made. It was at this time that the tower was built and the west end of the church extended about twenty feet to the line of Duke Street. After the vestry decided to devote the Easter Offering of 1880 (amounting to more than \$4000 in cash and pledges) to defray the cost of these changes, Charles M. Burns was consulted and requested to prepare suitable plans. Mr. Burns was the same Philadelphia architect who had drawn the plans for the alterations made during Dr. Watson's ministry. The new plans of Mr. Burns involved the removal of the large

willow tree which stood near the northwest corner of the church, the site of the new tower. The wooden cupola, which had served as the bell house since the consecration of the church in 1820, had to come down because it was thought to be unsafe. People would pass by the church on the other side of the street; and some would even go out of the church during service from fear that the cupola would fall on them, if it began to rock to and fro in a high wind. When the cupola was removed, eight horses were necessary to pull it over, so securely was it fastened by heavy iron rods. Finally, since the church was to be extended westward, those graves between the old west wall and Duke Street had to be removed. On the adoption of Mr. Burns' plans, the Building Committee was ordered to proceed with the necessary arrangements for the alterations, and was authorized—

"to place in the floor of the new portion of the nave such memorial slabs from the churchyard as they may select."

St. John's Parish offered the use of their church to the people of St. James' on Sunday mornings in order that they might have a place in which to worship while the alterations were being carried out. This offer was accepted and appreciated by the people of St. James'.

It was in the summer of 1880, therefore, that the last great changes were made in St. James' Church; and, except for the choir room, it then assumed its present appearance. After the west wall was extended to the street, the font was moved to the west end, the memorial markers were placed in the new brick floor, and an open roof of hard wood was added to the entire nave. As the work was proceeding on the new tower, it was found desirable to increase the height ten feet beyond the original drawing; and on July 30, the Committee was given permission to incur the additional expense. The final cost of all alterations—including the new ceiling, the increased height of the tower, and the original changes to the west wall and the tower, plus many other necessary changes and repairs, such as a brick

cornice on the south side, extra pews, carpets, cushions, hassocks, gas fittings, a costly furnace, fences, pavements, foundations, and painting the whole interior—amounted to more than \$10,000, of which only \$4000 were on hand. To pay this debt of about \$6000 to the builders, the vestry for 5½% interest borrowed \$3000 from S. H. Reynolds, and \$1500 each from Miss Anna M. Hartford and George Calder. After the work was completed, the building was said to represent a good illustration “of the early Lombardic style.” At a meeting of the vestry on January 24, 1881, the Building Committee reported at length on the alterations; and the minutes of that meeting state—

“The Committee present to the vestry a substantial and most beautiful church, worthy of the venerable and historic parish of St. James’—a most fitting place for the worship of God, comfortable, dignified, and effective.”

In addition to all these extensive alterations in the physical appearance of the church, St. James’ parish owes another important and historic change to Dr. Knight, for it was about this time that he enriched the service by introducing a vested choir of men and boys. The exact date of its inception cannot now be determined; but it is known that before May 22, 1883, the Ross Music Fund was established by Miss Mary E. Ross of Philadelphia, who presented to the corporation “\$1000 to be devoted to the creation of a fund in support of church music at St. James’ Church.”

Although the Diocese of Central Pennsylvania had been in existence only since 1871, there was already talk that it should be subdivided in the interest of efficiency. The vestry, on receiving in 1882 a communication as to the position of St. James’ on the proposed division, replied that such a plan was not at that time practical but that more “episcopal oversight” was indeed needed. This division finally took place in 1904, when the Diocese of Central Pennsylvania was split up into the Diocese of Bethlehem and the Diocese of Harrisburg.

The total debt of the church was in 1884 nearly \$9500, a result of the building operations undertaken during the ministries of Dr. Watson and Dr. Knight. In order to meet the interest and to begin paying off the principal, the vestry, after deciding that drastic measures had to be taken, ordered that all pew rents be increased 20% and that the pew holders be notified of the action.

On October 1, 1885, a most severe loss was suffered by the Church with the death of Dr. John L. Atlee in his 86th year. For 63½ years he was a vestryman, for 11 years the registrar, for 50 years the rector's warden, and for 60 years a delegate to the Diocesan Convention—a servant and guiding influence in the church of many years' standing. A graduate of the University of Pennsylvania in 1820, Dr. Atlee helped to organize (1844) the Lancaster City and County Medical Society, which he served as president; the State Medical Society (1848), which he also served as president; and the American Medical Association, which he served as a vice president in 1868, and as president in 1882. For many years he was Professor of Anatomy and Physiology at Franklin and Marshall College, and for more than 40 years he was a member of the Lancaster City School Board.

"He neglected no occasion of giving to rich or poor the benefit of that skill which God had given him. Thus he performed and recorded 2,125 important operations as a surgeon. As the years went on the world came to recognize his worth—his fame spread not alone over his own country, but England. Learned societies gave him their honors, and he was counted among the illustrious men of his noble profession. But we here, chiefly think of him now, as the genial and cultured companion, the earnest churchman, the true Christian." *

Dr. Atlee lies buried in the churchyard.

Further efforts to reduce the church debt were made in 1887—five shares of bank stock were sold for \$576, and the contribution of the church to the Diocesan Missionary Fund was reduced from \$300 to \$100. On February 14, 1888, the vestry opened a subscription for the reduction of the debt. The Rev. Mr. Knight

* Minutes of the vestry.

offered to subscribe \$500 for this purpose, but his offer was refused. These strenuous efforts were necessary, for the running expenditures exceeded the income, the income was decreasing, and of the 440 seats in the church 128 were not rented.

The parochial school suffered a steady decline in the late years of Dr. Knight's ministry.

In 1885 there were	3 male teachers and 3 female teachers
	43 male pupils and 41 female pupils
In 1886 he reported	2 male teachers and 3 female teachers
	40 male pupils and 29 female pupils
In 1887 he reported	2 male teachers and 3 female teachers
	nothing about the number of pupils
In 1888 he reported	2 male teachers and 1 female teacher
	nothing about the number of pupils

In 1889, the last year of its existence, St. James' Parochial School had 1 female teacher and 12 female pupils. "The school ceased to exist, owing to the development of the public school system and the high schools."

When Dr. Knight was elected Bishop of Milwaukee, he presented on March 3, 1889, the following letter of resignation to the vestry:

"The time has come when I must make formal announcement to you of the coming end of a relation with you which has continued almost twelve years.

"I have been elected Bishop of Milwaukee, the election has been confirmed, I have accepted the office and yesterday I was informed that the final arrangements had been made for my consecration.

"With a heavy heart, then, I resign the Rectorship of this Parish; the resignation to take effect on the day of my consecration, which, God willing, is to be on the Morrow of the Annunciation, March 26th, prox."

The vestry, after passing appropriate resolutions of appreciation and regret, accepted Dr. Knight's resignation at a special meeting, held on March 11, 1889. Dr. Knight died at Milwaukee two years later, on June 8, 1891.

THE REVEREND PERCY J. ROBOTTOM

1890 - 1900

- 1893. Financial panic
- 1893. First gasoline "buggy" tested
- 1894. Motion Picture Industry started
- 1895. X-rays discovered by Roentgen
- 1898. Radium discovered by Pierre and Marie Curie
- 1898. Spanish-American War. U. S. acquires Puerto Rico and the Philippine Islands

CHAPTER XIV

The Reverend Percy J. Robottom, 1890-1900

THE Rev. Percy J. Robottom was elected rector of St. James' Church on January 13, 1890, after two other ministers had declined the call. Before Mr. Robottom assumed his new position in April, 1890, several events of importance occurred in the parish.

Samuel H. Reynolds, for more than eighteen years a vestryman and for years a citizen and a churchman of influence, died on September 10, 1889. The vestry attended his funeral in a body.

Newton Lightner died on November 8, 1889. For 46 years he was a vestryman, for more than 12 years the registrar, for five years the treasurer, and for more than 12 years a warden. Near the close of his life, Mr. Lightner made a gift of \$2000 to the church, which was applied to the parish debt.

George Calder on November 28, 1889, resigned from the vestry.

In the last part of 1889, while the city was paving the streets, the church gave \$100 toward the expense of paving North Duke Street. The brick sidewalk was curbed at the same time.

On January 6, 1890, the parish invited the Right Rev. N. S. Rulison, assistant bishop, to make St. James' the cathedral church of the Diocese of Central Pennsylvania and to make Lancaster his residence. Bishop Rulison a week later declined the invitation saying that since the diocese would probably be divided within ten years Lancaster would not be well suited geographically for an episcopal residence.

Shortly after the Rev. Mr. Robottom began his work at St. James', the vestry decided that more money must be spent on the

church's music, then a source of great dissatisfaction to the congregation. On a motion by George M. Franklin, they increased the music budget to \$1000 per annum for music on all occasions—church services, funerals, weddings, etc. At the same time the services of Professor Carl Matz as organist were discontinued, and Walter Bausman was chosen the new organist. After one year of service Mr. Bausman resigned, and the vestry thanked him for his faithfulness, energy, and success in drilling the choir. S. M. White of Harrisburg was elected to fill the vacancy.

The Church Brotherhood, a young men's society, was organized on November 5, 1890, at the suggestion of the rector. The aim of the Brotherhood was two-fold: to improve one's personal conduct, and to spread Christ's Kingdom. At one meeting it was reported that the inmates of the County Almshouse were anxious to have something to read. On hearing this, the Brotherhood took speedy action and resolved to request the Hamilton Club to give such papers and magazines as they might no longer need, to be distributed at the hospitals and the almshouse.

In 1891 the parish pledged itself to give \$200 per year to the Missionary Fund of the Diocese. This was an increase of \$100 over the previous contributions.

In the same year the Rev. Lansing S. Humphrey was named assistant minister of the parish.

The memorial tablet to Clement B. Grubb and the memorial window to the late Hon. Alexander L. Hayes were erected after the vestry gave unanimous consent. It was voted that hereafter no tablets or memorial windows were to be placed in the church without first obtaining consent of the vestry.

The brick wall along the churchyard on Orange Street was rebuilt so as to make the whole wall uniform in design and height. The iron fence was continued the length of the church, and the entrance to the churchyard was placed in the center of the wall. After these changes were made, a large amount of

material was left; and then it was decided to build along Cherry Alley a wall corresponding with the Orange Street wall.

After a request was received from Mr. White, organist, the vestry raised the music budget to \$1200 to include the services of the organist, the compensation of the choir, and the purchase of music.

The Hon. William A. Morton, warden of the parish and former mayor of the city, died on February 7, 1892, in his 62nd year. The vestry attended his funeral in a body as a testimonial of respect for his memory. Geo. M. Franklin was chosen a warden in his place. Lamberton Lodge No. 476, F. and A. M. erected the tablet on the north wall of the church to the memory of Mr. Morton, who in 1870 had been the lodge's first Worshipful Master.

Another financial panic was getting under way in 1892 throughout the nation, bringing with it unemployment and scarcity of money—and some years later, in 1896, the "Cross of Gold" speech of William Jennings Bryan. A decreasing income for the church reflected the general conditions of the times, and the vestry was forced to order another increase in pew rates. The rents for those pews in the middle aisle, which previously had brought in \$43.20 and \$24.00 a year were increased to \$50 and \$40 respectively.

During the "hard times" it was necessary to raise the sexton's salary, which had been fixed in 1890 at \$75 a year. He was now (1892) given an increase of \$5.00 a month; and was permitted to charge \$3.00 for his services at funerals, unless in the judgment of the rector or of either warden the circumstances of the family concerned made the charge undesirable. Mr. Cramer, the sexton, was also paid \$1.23 "for 23 days service at church repairs."

On December 11, 1892, John B. Rupley, a vestryman, died; and the vestry voted to attend his funeral in a body. For many years Mr. Rupley had been librarian and treasurer of the Sunday School.

A new organist and choirmaster was elected in 1893. There were two candidates, E. Wesley Pyne and S. M. White, the incumbent; but the vestry elected Mr. Pyne. At the same meeting, a claim of Kirk Johnson & Co. was referred to the Music Committee with power to act, "except as to buying the piano." Later the vestry "felt constrained" to purchase the piano and also to pay for its platform, contracted for by Mr. White. Then the vestry resolved that "hereafter no changes or repairs shall be allowed without consulting the Property Committee." The bill of Kirk Johnson & Co. was finally settled by the payment of \$400.

Trolley-car tracks were being laid in various parts of the city in 1893. The vestry earnestly protested the laying of rails and running a street railway through Orange Street.

On April 26, 1894, the rector announced that H. R. Fahnestock had presented to the church an oil painting of St. James' Church which he had painted in 1853 for the late Hon. Wm. A. Morton. The painting was placed in the rector's study, but now hangs in the Parish House.

The outstanding event of Mr. Robottom's ministry was the celebration of the 150th anniversary of the founding of St. James' Church, thus memorialized in the minutes of the vestry:

"Wednesday, October 3, 1894, was the One Hundred and Fiftieth Anniversary of the Founding of St. James' Church, Lancaster, Pa. On October 3, 1744, the Rev. Richard Locke of the Church of England, being in the neighborhood, the churchmen of the then Borough of Lancaster, met, organized the parish, chose Wardens and Vestrymen and elected Mr. Locke rector.

"A small stone church was erected where the present church stands, and from that time to this prayers and praises have ascended from this spot to Almighty God, from devout hearts.

"From this small beginning the parish has grown to its present prosperous and active condition; at the last Diocesan Convention, held in the church, the number of communicants was reported at 457, the number confirmed during the year 33, the number of baptisms 29, and the value of the property of the parish and its adjuncts \$150,000.

"For this long continued privilege of divine worship according to the liturgy and rites of our Church, for this great spiritual and material prosperity, the Vestry of St. James' Church returns thanks to Him who gave them and directs that this minute be placed on its records."

A detailed account of the Sesquicentennial Celebration is found in the *Lancaster Intelligencer* Monday, October 8, 1894. Before a large congregation gathered in the church to celebrate the one hundred and fiftieth anniversary of the venerable parish on Sunday morning, October 7, 1894, the rector, the Rev. Percy J. Robottom, preached the anniversary sermon, taking as his text Joshua 17: 14, "The Lord hath blessed me hitherto." He spoke in part as follows:

"I am thinking of Locke and Craig and the scholarly Barton leaving their native land to carry the message of the gospel of peace to the sparsely settled towns of Pennsylvania. Locke and Craig and Barton form a galaxy of names in the annals of this parish. They did for God what few could be found to do. These early rectors were the heroes of our faith. They were pioneers who made possible the magnificent achievement of our nineteenth century missionary effort.

"Then I love to think of William Augustus Muhlenberg. I love to think of him as a young man, strong and handsome, quietly working out his ideals in this little cosmopolitan city. It is related of Muhlenberg that returning from one of his periodic trips to St. Johnland, now grown old and easily fatigued, he stood at the gate of the hospital where he lived and sighed out one of his rhymings habitual with him. 'Having done my best, let me lie in my nest, trusting God for the rest.' Well may Lancaster and this parish be proud of a connection with him.

"Rev. Mr. Clarkson had a keen insight into human nature. He was recognized for his designment of character. It rarely falls to the judgment of men to have chosen two such distinguished assistants as Muhlenberg and Bowman.

"As to Bishop Bowman whom many of you knew as friend and rector for over thirty years I need hardly mention his eloquence in the pulpit, his sweetly modulated voice, his logical diction. Here in Lancaster we learn to know his true self, his courage, loyalty and kindness from the lips of those whom he helped and served.

"Ours is indeed a rich heritage. 'The Lord hath blessed me hitherto.' "

On Sunday following this celebration, October 14, 1894, another special service was held in St. James' Church at which Assistant Bishop Nelson S. Rulison consecrated the anniversary gift of Mrs. Annie Lewis Wiley which was described in the newspapers as "the most costly and beautiful communion cup in America."

Mrs. Wiley was the wife of Capt. James Wiley of Bethlehem, Pa., and the daughter of the Hon. Ellis Lewis, Chief Justice of the Supreme Court of Pennsylvania and a former vestryman of the church. She had bequeathed to St. James' all of her jewels and money for the manufacture of a golden chalice to be set with these jewels, and directed that the chalice be used at communion services at least three times during each year—All Saints, Christmas, and Easter. The chalice was manufactured by the Gorham Co. in the best style of art, and enriched with the jewels was estimated to be worth \$6000. It was solemnly consecrated on Sunday morning, October 14, 1894, by Assistant Bishop Nelson S. Rulison.

St. James' Chapter of the Brotherhood of St. Andrew, enrolled as No. 1256, was organized on December 16, 1894. The members were admitted to the Brotherhood at a service held before the altar of the church. The aims of the society were to attract men into the parish, to keep boys in the Church, to understand and spread the position and claims of the Episcopal Church, and to promote good fellowship among the men of the church. Banquets and bowling parties at Rossmere were a part of the social program. The first director was John M. Davidson.

The finances concerning the choir were put on a more business-like basis in 1895, when the organist was required to furnish monthly statements of money for the choir and for music; the rest of the annual appropriation of \$1200 in monthly installments represented his salary. Shortly after this, on June 17, 1895, Mr. Pyne, the organist died, and the vestry authorized George Cramer, sexton, to solicit contributions for his funeral and for the relief of his family. As a token of respect, the vestry attended the funeral in a body. Later in the year Charles F. Wilson, of South Bethlehem, Pa., was elected organist.

On July 31, 1895, John P. McCaskey was given permission to place a memorial window in the space above the pulpit to the memory of Thomas H. Burrowes. This decision was re-

versed on January 1, 1896, inasmuch as a memorial table to Mr. Burrowes had been placed in the church and permission granted for the erection of a tomb in the churchyard. These memorials had been paid for by thousands of small contributions from teachers and pupils of the public school system throughout Pennsylvania. After permission to erect a window to Dr. Burrowes had been rescinded, the vestry then resolved to allow Samuel H. Reynolds to erect in the same place a memorial window to the memory of his father and mother. Dr. McCaskey then asked permission to place a window to the memory of Dr. Burrowes on the south side of the church. At a special meeting called to consider this request, the vestry decided that all suitable window spaces in the church edifice were already occupied by memorials and thus felt itself unable to give a proper setting to the window so generously offered. The vestry suggested that the window be given to the Y. M. C. A. building soon to be erected in Lancaster.

The Rev. William F. Shero on November 28, 1898, was elected assistant minister, in charge of St. James' Chapel, for one year at \$25 per month. Mr. Shero was the headmaster of Yeates Institute, and later became the rector of St. John's Episcopal Church of Lancaster.

George M. Franklin, the vestry's warden, died May 15, 1899, in his 60th year. Mr. Franklin was a prominent citizen, and had served as an officer in the Union Army during the Civil War. His successor as warden was George N. Reynolds.

At the first meeting of the vestry after the turn of the century, held on January 5, 1900, evidences of trouble between the rector and the vestry appeared. After the Rev. Mr. Robottom withdrew from the meeting, the vestry unanimously adopted this resolution:

"Whereas the usefulness of the Rev. P. J. Robottom as rector of this parish is much impaired, be it

"Resolved, that the rector be requested to resign."

Hoping to keep his position by an appeal to the laws of the church, Mr. Robottom wrote the vestry reminding them of Title II, Canon IV, "Of Differences between Ministers and their Congregations, and of the Dissolution of a Pastoral Connection." Apparently thinking better of this decision, the Rev. Mr. Robottom, on February 2, wrote a letter of resignation as rector, the resignation to take effect on or before Easter Sunday. The vestry then determined to pay him a sum equivalent to his salary to May 1, 1900, provided he left on or before Ash Wednesday.

William Augustus Atlee, the rector's warden, died on February 24, 1900, after a long life of service to his church. He was a vestryman for almost 43 years, registrar for 33 years, vestry's warden for three years, and rector's warden for 11 years. The vestry attended his funeral in a body. Francis Shroder was chosen rector's warden in Mr. Atlee's place.

The church in 1900 owed the Yeates Institute \$3450 and the Farmers' Bank \$1260. In order to pay this indebtedness, the vestry borrowed \$4500 from Franklin and Marshall College at 5 per cent interest, and secured the loan with a bond under the seal of the parish.

THE REVEREND WALTER RUSSELL BREED

1900 - 1907

- 1901. Queen Victoria of England died
- 1901. First radio transmission by Marconi
- 1903. First successful airplane flight by the Wright brothers
- 1905. President Theodore Roosevelt attempts to "bust the trusts."
In foreign affairs, he "spoke softly but carried a big stick." Work started on the Panama Canal.

CHAPTER XV

The Reverend Walter Russell Breed, 1900-1907

LANCASTER, at the turn of the century, was increasing rapidly in size, wealth, and influence. From a total of 20,233 in 1870, its population had more than doubled in 30 years and by 1900 had reached 41,459.

"Perhaps no city in the Union of its size can boast of so many and such diversified industrial pursuits. This is one of the secrets of its steady and continuous prosperity. It has never been a 'boom city,' but it has never known stagnation and dull times. Its varied manufactures have prevented them. Strikes and lockouts are rare; labor is steady and receives just compensation."

The Hamilton Watch Co. opened the "most profitable watch factory in the universe" in 1892. The Follmer Clogg Umbrella Co., organized in 1894, had built in Lancaster "the largest umbrella factory in the State." Lancaster had the "largest silk mill in the world," and was building at Liberty and Mary streets the "largest linoleum plant in the country," which finally was put into operation in 1908. Nearly half the supply of padlocks in the United States was furnished by Lancaster's "great lock works." In corks and caramels, in carriages, cigars, beer, in cotton goods, and in a hundred phases of light manufactures "no city can make a better showing." More than 500 cigar factories were located in the county.

"In many respects Lancaster stands among the first cities of the State. Its tax rate of $2\frac{1}{2}$ mills is lower than that of any other city. Its abundant supply of pure, filtered water, and its climate are unexcelled. No serious epidemics have visited Lancaster for years, and its death rate is among the lowest."

Lancaster had five huge market houses—Central, Western, Northern, Eastern, and Southern—and a curb or "open air"

market which could not be matched anywhere else in the United States. The curb market, located on North Duke, East King, and West King streets, was formed when the farmers backed their wagons to the curb and displayed their goods to the passersby.

Franklin and Marshall College was "one of the first educational institutions of the State." The Boys' High School was a small brick building on West Orange Street; Stevens' High School for girls was erected in 1904. The public was kept informed by four daily newspapers, besides a number of weeklies and semi-weeklies. "Two excellent hospitals threw open their doors for the unfortunate." Among Lancaster's 53 churches, almost every denomination was represented, "except Mormons and Campbellites."

The county prison, designed after the castle in Lancaster, England, by Haviland, the famous jail architect, had been finished at a cost of \$110,000 in 1851, and the first prisoners received on September 12 of that year.

A second basin to the reservoir had also been built in 1851. The second basin, built to the east of the original basin, received water from the pumping house; and by means of a pipe the water was conveyed to the west basin, from which the city was supplied. Both basins were 16 feet deep.

The corner stone of the present court house had been laid in 1852, and by September 7, 1854, the building was occupied by the county officials with their records.

The county hospital and insane asylum had been built in 1865-1866.

The two foremost theaters in Lancaster were the Fulton Opera House, on North Prince Street, and the Family Theater, on the south side of King Street west of Water Street. Many of the great actors and musicians of the day performed in these theaters.

A sculptured marble cross and fountain, erected by Miss Blanche Nevin as a memorial to her mother, was located at the point where Orange Street joins Columbia Avenue. She also

presented to the city the bronze lion and fountain on the grounds of Reservoir Park as a tribute to her father, the Rev. John Williamson Nevin.

Buchanan Park was merely a ruined reservoir when the 20th century was born. Bricks from the walls of the basin were scattered over the inside of the earthworks where the wading pool is now situated.

The railroad station at Queen and Chestnut streets, built in 1859, saw its most exciting days in December, when Santa Claus descended from a train and jovially made his way up North Queen Street to the Hager store, to the great delight and excitement of a multitude of children.

At the end of East King Street, Witmer Bridge, erected by Abraham Witmer 1799-1801, remained after a century's hard use a structure of beauty and endurance. During the Revolutionary War, this spot on the creek was known as Deering's Ford; and it was almost continuously thronged with the passage of wagon trains and herds of cattle, destined for the Continental Army. Here the American Congress forded the water in 1777, when it hastily moved from Philadelphia to Lancaster, where one session was held before another removal to York. Witmer Bridge, in the early days of the 20th century, was a terminal of the miniature railroads which ran down either bank of the stream—the one on the east bank extending to Rocky Springs Park, and that on the west bank to Captain Peoples' Park. The *Lady Gay*, a small flat-bottomed river boat, propelled by a paddle wheel, and two other boats somewhat larger, the *Emma Belle* and the *Evelyn B.*, also traveled up and down the Conestoga from the parks.

The trolley car system of the Conestoga Traction Company was nearing completion at the turn of the century. The value of this system to the development of the county towns and to the unification of the whole region can hardly be overestimated. Penn Square, from which trolley lines radiated in every direction, became in truth the hub of Lancaster city and county.

Horse cars were first seen on the streets of Lancaster in 1884, but they failed to attract much attention or business. Because the cars were slow, most persons preferred to walk. The empty cars were about the only freight the tired horses had to drag in making their weary rounds. Furthermore, "the nickel demanded as fare looked much bigger in the eyes of the people than it does today." Soon after electric cars were introduced into the larger cities, there was talk of using them in Lancaster. But there were doubts whether such cars were practical. The manager of the Lancaster system expressed his belief that "the weight of the machinery was too great ever to make the trolley a success." Nevertheless, the electric car was introduced in 1890, and at once there was a change for the better. "Many sensitive persons were relieved that the overtaxed and often ill-treated horses were eliminated." "The new cars were swifter and surer, and the nickel began to look smaller week by week." The city lines were built between 1884 and 1893, and the suburban lines soon afterwards. The first suburban road was the Millersville line, which started on Chestnut Street beside the railroad station for the convenience, it is said, of the Normal School students.

Such was the city into which the Rev. Walter Russell Breed came as a young man of 34 in the fall of 1900. During his ministry at St. James' Church, the parish house was built.

The Rev. Mr. Breed was born in Lynn, Massachusetts, on January 10, 1866. He was the grandson of the Rev. John T. Burrill, who had been rector of the famous North Church of Boston. After his graduation from Wesleyan University at Middletown, Connecticut, and from the Episcopal Theological School at Cambridge, Massachusetts, Mr. Breed was ordained in May 1891, in Christ Church, Tarrytown, New York. Before coming to Lancaster, he was the rector of Trinity Church, Concord, Massachusetts, and of Christ Church, Quincy, Massachusetts.

After his election, Mr. Breed delayed his acceptance until



WALTER RUSSELL BREED

Rector 1900-1907

"a number of details regarding the rectorship" were settled. Learning of the reasons for the delay, the vestry agreed to have a curate for one year, and to make repairs to the parsonage. These repairs, which cost approximately \$1600 and which included repapering, painting, plumbing, electric light fixtures, and much carpentry work, were financed by loans known as the "Rectory Debt."

On October 16, 1900, the Music Committee reported to the vestry the condition of the choir vestments. Upon examination, 36 sets of robes were found to be in a very worn condition. The cassocks, with the exception of twelve presented by Miss Grubb in 1890, had been in use ever since the choir began to wear vestments, and were so worn that the Misses Clarkson had a discouraging time trying to keep them in order. At this time the choir library contained 72 sets of anthems, 18 sets of the Te Deum, 15 of the Magnificat, 15 of the Nunc Dimitis, 11 of Communion Services, and 4 of the Benedicite. The sopranos received 75 special rehearsals, the altos 30, and the full choir 50 per year. In 1900 the personnel of the choir was 14 regular sopranos, 12 sopranos on probation, 3 altos, 3 tenors, and 5 basses, making a total of 37 members.

A summary of the music budget for the year is as follows:

Appropriation for music	\$1200.00
Average yearly payroll for boys	\$123.84
Salary of Bass Soloist	150.00
Salary of Alto	60.00
Salary of Tenor	70.00
New Music	25.00
<hr/>	
Total	\$428.84

The remainder was the salary of the organist and choirmaster.

In January, 1901, the church lost its oldest member by the death of Francis Shroder, a vestryman for almost 50 years and more recently the senior or rector's warden. The vestry attended his funeral in a body. At the organization meeting on

April 12, 1901, the Hon. John B. Livingston was appointed by Mr. Breed as the new rector's warden. At the same meeting the treasurer's report showed an operating deficit of \$485.54 for the past fiscal year. The income amounted to \$4239.08 of which \$2641.10 came from pew rents and \$514.12 from weekly pledges, and the balance from plate offerings and the endowment funds.

The music appropriation was continued at \$1200 per year, but \$800 of this amount was hereafter designated as the organist's salary.

In the Parish Year Book, published 1902, the organization of the King's Daughters was recorded as follows:

"The St. James' Circle of King's Daughters was formally organized on the evening of April 23, 1901, at a special service in the church, at which the rector, the Rev. Walter Russell Breed, after a tender and impressive address on the nature and work of a King's Daughters' Circle, delivered to each member the little silver cross. All present were impressed with the responsibility resting upon each one who wears the emblem indicating that the bearer has dedicated herself to a life of Christian purity and charity."

The leader in starting this organization was Miss Salome Jane Burrowes, who served as the first president. The girls of her church school class were the first members. For 44 years the St. James' Circle of King's Daughters has been doing a most useful and important work.

The Altar Committee was also formally organized in 1901 with Mrs. David McMullen as chairman.

On July 8, 1901, the treasurer, the Hon. David McMullen reported that he had received \$626 from the "lawn fête" held by the Woman's Auxiliary at Wheatland, then owned by Mr. George Willson. But in November the church was forced to borrow \$619 to pay for installing steam heat in the rectory.

St. Hilda's Guild, an organization of young girls whose desire was to help the missionary work of the parish, was reorganized on September 20, 1901. The Bishop's Committee on

Diocesan Missions, organized in 1901 with Miss Daisy Grubb as chairman and Miss Louisita L. Calder as correspondent, also raised additional missionary funds—particularly for work in the diocese.

The organization for many years known as The Mothers' Meeting was converted on November 8, 1901, into the Dorcas Guild of St. James' Parish. The aim of the organization was to assist "the needy sick and the poor of the parish," by lending "outfits for the sick" on the condition that they be returned in good order. These outfits were marked with the Guild's name, and when not in use were kept in a "handsome chest" presented by Mrs. Martin Bates, in whose family it had been a cherished heirloom. This chest is still in the parish house and is today considered a fine piece of antique furniture.

The question of building an adequate parish house began to concern the church actively. As early as 1900 a group of ladies in the Woman's Auxiliary had organized themselves into the Parish Building Fund Association in an effort to raise money for a suitable parish house. Officers of the association were Mrs. S. M. Brinton, Mrs. George N. Reynolds, Mrs. J. W. B. Bausman, Miss Daisy E. B. Grubb, Miss Mary E. Wilson, Mrs. Henry C. Burrowes, Mrs. Martin L. Herr, and Mrs. A. J. Steinman. The vestry had given hearty approval to this action, and had appointed a committee to cooperate with the association.

As the first step toward the building of a parish house, the Building Committee on January 22, 1902, asked David McMullen, Esq., to investigate the legal status of the orphan asylum for the purpose of "ascertaining whether any deed of gift was in existence, also to state whether in his judgment, the Corporation of St. James' Parish could lease the land on which the present orphanage stood for a term of years." Judge McMullen later reported that no deed of gift could be found, that the trustees were bound by the Charter of Incorporation only, and that there was no objection to leasing the orphanage property for a term of years. Accordingly the committee recommended:

- 1st. That the new parish house be erected on the sites of the parish building and the orphanage.
- 2nd. That the orphanage land be leased for a term of years at a nominal rental with the privilege of purchasing at anytime at a price not exceeding Five Thousand Dollars (\$5000); and that adequate provision be made in the new parish house for the orphanage which must always be maintained.
- 3rd. That the entire project be definitely launched by the vestry now. That an architect be selected, plans and specifications obtained, and approximate bids on construction be obtained as soon as convenient.
- 4th. That two committees of five members each be appointed by the rector: viz., a Building Committee and a Finance Committee. That the members of these committees need not be chosen entirely from the vestry.
- 5th. That the building may not be erected until the entire construction cost is in hand in cash or sure pledges.

Action was immediately taken and the report was adopted.

On March 19, 1903, the Hon. David McMullen offered a report of the Finance Committee. It was suggested that reconsideration be given to the previous decision to defer work on the parish house until all funds to pay for it were secured. The committee further suggested that work on the building be started as soon as 70 to 75% of the estimated cost, \$17,000, was raised. The vestry adopted both suggestions.

The Building Committee then signed a contract with Mr. Herman Wohlsen to construct the parish building as per plans and specifications for \$14,674.00, and to furnish inside shutters for the front windows for \$225.00 additional. The architect was Mr. Emlen Urban of Lancaster.

The opening of the parish house occurred on the evenings of April 6 and 7, 1904; and the ladies of the Parish Building Association received a vote of thanks from the vestry for their fine work on that occasion. Certain rooms in the new building were given specific names. The room to the left of the main entrance was called "The Kerfoot Library"—after the first bishop of Pittsburgh, who had been a pupil in the first Sunday school of the parish. The main auditorium was named



ST. JAMES' PARISH HOUSE
(Completed in 1904)

"Bowman Hall"—after Bishop Bowman, former rector of the church; and the gymnasium was known as "The Morton Gymnasium"—after William A. Morton, warden and vestryman of the church and mayor of the city.

The cost of the new building was soon paid in full, for on January 13, 1905, Mr. J. W. B. Bausman of the Finance Committee reported that enough money had been received on subscriptions to pay "the balance of the parish house debt."

In February 1902, Dr. Martin L. Herr, a vestryman for ten years, was "called from the scene of his earthly labors." The vestry attended his funeral in a body.

On March 2, 1902, Mr. Breed read the resignation of Charles F. Wilson as organist, to take effect May next. The resignation was accepted with the thanks of the vestry for all that he had done for the music of St. James' and with their best wishes for his success in his new position. Judge McMullen moved that the selection of an organist and choirmaster be left in the hands of the rector.

A new organist and choirmaster, J. P. Symons, was employed in 1902 by Mr. Breed; and in his report to the vestry, the rector set forth what he considered to be the status of the organist:

"Acting under the provisions of Canon 25 of Title I of the Digest, I appointed in September Anno Domini 1902, Mr. J. P. Symons to the position of organist and choirmaster in St. James' Parish at an annual salary of \$700. Such salary to be paid monthly. Should Mr. Symons wish to leave before the end of the year, he shall give to the Rector one month's notice, also the Rector must give to the organist one month's notice in case of dismissal. The organist is to have entire charge of the music, subject to the direction of the Rector and the committee on music. The organist is to be ready to play the organ at all Sunday services and at all mid-week services, when asked to do so by the Rector. Also to be ready to play the organ at Funerals and Weddings, when asked to do so by the Rector. For these mid-week and occasional services it is understood that there is to be no extra compensation.

WALTER RUSSELL BREED
Rector and President
Ex-officio of Corporation."

Mr. Symons left St. James' in 1904, after a service of nearly two years.

At the parish meeting on Easter Monday, March 31, 1902, between the hours of 2 and 3 o'clock P.M., the method of nomination for vestryman was made more definite, and the voting privilege was retained in and limited to the "qualified voters." "No nominee shall be in arrears with his pew rent or for sitting in the church."

The church's income for the year ending April 5, 1902, amounted to \$5247.94, of which \$2872.68 came from pew rents and \$1472.90 from weekly plate contributions. The rector received \$2000.01 in salary, the assistant minister \$600, and the sexton \$335.04 for the year. Mr. Cramer, the sexton, asked for a raise in pay in 1904, because his work was greatly increased by taking care of the new parish house; but the vestry ignored his request.

The church debt was increased in November 1902, by borrowing \$695 to pay for much needed repairs to the organ. The vestry realized that the organ was so worn out and its mechanism so complex and antiquated that a new organ would soon be a necessity. Nevertheless, since the church needed its money for the parish house and since the repairs would "increase the sale value of the organ," the vestry determined to make the repairs and postpone the purchase of a new instrument.

Messrs. Benjamin C. Atlee and John L. Atlee were granted on January 2, 1903, the privilege of placing a tablet in the church in memory of their father, the late William Augustus Atlee.

When the assistant minister, the Rev. Joseph H. Earp, resigned, the vestry adopted suitable resolutions of appreciation for his services. He is now Canon of St. John's Cathedral, Wilmington, Delaware. The new assistant to Dr. Breed was the Rev. Mr. Nichols, who remained at St. James' about a year.

The Hon. John B. Livingston, for many years a vestryman and warden of St. James' Church, died in 1903 at the age of 82 years. He was born in Salisbury Township in 1821, the son of a

farmer of considerable intelligence and a justice of the peace. Judge Livingston's formal schooling, obtained in a one room country school, was limited to a few winter months of each year, because the lameness of his father made his services on the farm indispensable. Constant reading and study and determined efforts at self-improvement overcame his disadvantages; and his academic knowledge became so remarkable that, when his younger brothers were able to do the farm work, he accepted the urging of the school directors to become a teacher in the township. In 1846 he came to Lancaster, and while studying law in the office of Nathaniel Ellmaker, Esq., he earned his living expenses by teaching in the city schools. In 1862 he was elected district attorney, and in this position he made such a good record that he was elected in 1871 president judge of the Second Judicial District of Pennsylvania, composed of Lancaster County. By successive re-elections he continued in this high office to the time of his death.

Mr. John J. Evans was first elected to the vestry in 1904. Mr. Evans has given many years of service to St. James'—as a Sunday School teacher, as a vestryman, a warden, and a leader of campaigns—despite the fact that affairs of the world have always made heavy demands on his time and energy. At present (1944), he is the senior warden and a life-member of the vestry.

While Dr. Breed was traveling abroad in 1904, the Rev. Wilson Waters served St. James' Church as the assistant minister. The Rev. Mr. Waters had prepared the "Sketch of the History of St. James' Parish," published in the Year Book of 1902.

Several pictures of the clergy and laymen connected with the church were offered by Dr. McCaskey in June 1904 for use in the parish house. On a motion of Henry S. Franklin, it was resolved that a committee of three vestrymen be appointed to pass on the desirability of the pictures for the parish house, to select them before they are hung on its walls, to confer with the ladies' furnishing committee, and to act unanimously before accepting them.

The trustees of the Coleman bequest were authorized in November, 1904, to exchange the 80 shares of Farmers' National Bank stock for 40 shares of stock in the Farmers' Trust Company. These shares had been given to the church in 1832 by Mrs. Ann Coleman. The officers of the church were not able to find the old stock certificate to effect the exchange, and therefore the trustees were authorized to execute and deliver a bond of indemnity to the bank against possible loss for issuing a duplicate certificate.

The Rev. H. E. A. Durrell, the new curate, received a salary of \$700 in 1905. In addition to this, he was given permission to use a room in the parish house, where he was furnished with heat, light, and bath.

Henry E. Slaymaker, a vestryman, died in September, 1905, and the vestry voted to attend his funeral in a body. He was buried in the churchyard.

The first pew of the church to be endowed was a gift of B. Frank Breneman, at one time a member of the vestry, who died December 31, 1905. By his last will, dated October 28, 1897, he bequeathed "Fifteen Hundred dollars to the Trustees or vestry of St. James' P. E. Church, of Lancaster, Pa., the interest to be applied to the payment of my pew rent, which pew is to be kept as a free pew."

An interesting contribution of the Sunday school, and one of the earliest on record, was made on April 22, 1906, when the school gave \$38 for the relief of San Francisco, recently devastated by earthquake and fire.

After receiving permission of the Standing Committee of the Diocese, the vestry on March 3, 1906, sold the chapel and lot of ground at the corner of Lime and Locust streets. The buyer paid \$3750 for the property, but the sale was protested by Judge McMullen because, not having received proper notice, he was absent from the meeting when it was approved. After rescinding the sale because of this protest, the property was then sold to another purchaser for \$3850 on April 6, 1906.

Prominent among the workers at the chapel Sunday school were Mr. and Mrs. John M. Davidson—Mr. Davidson as superintendent, and Mrs. Davidson as teacher of the kindergarten. For sixty years Mr. Davidson was a teacher in St. James' Church School, until his resignation in 1941. The organist and choir leader of the chapel was Miss Ida M. Hall. The efforts of the faithful staff were not without results, for many of their former pupils have become members of St. James' Church. Even to-day many people remember Mr. Davidson trudging through heavy snows to open the chapel, and look with affection upon their childhood years spent under his guidance.

In December, 1906, the Rev. Mr. Breed tendered his resignation as rector of St. James', stating that he had accepted a call to St. Paul's Parish in Cleveland, Ohio.

The vestry accepted the resignation of Dr. Breed with regret and authorized the wardens to engage the Rev. H. E. A. Durrell (the assistant) as clergyman in charge of the parish, his term to begin at the time Dr. Breed left and to continue at the pleasure of the vestry not longer than the election of a new rector, with a compensation of \$100 a month.

While in Lancaster the Rev. Mr. Breed received the honorary degree of Doctor of Divinity from Franklin and Marshall College. After he left here he entered upon a very successful ministry at St. Paul's Episcopal Church, Cleveland Heights, Ohio, where he remained until his death in 1939.

THE REVEREND CLIFFORD GRAY TWOMBLY

1907 - 1939

- 1908. Organization of the Federal Council of Churches of Christ in America
- 1910. World Missionary Conference in Edinburgh—the first great movement to aid in eliminating competition in the mission field
- 1914. World War started
- 1917. The United States entered the war “To Make the World Safe for Democracy”
- 1918. Armistice signed
- 1920. League of Nations organized, without American participation
- 1921. First broadcast of a church service, Calvary Episcopal Church, Pittsburgh, over Station KDKA on January 2
- 1921. “Return to Normalcy” with Harding—the Teapot Dome and Elk Hills oil scandals
- 1926. President Coolidge, “The chief business of the United States is Business”
- 1927. Lausanne Conference on Faith and Order—under the leadership of Bishop Charles Brent
- 1927. Stock market gambling and financial manipulations. “Boom Times.”
- 1928. Herbert Hoover in a campaign speech, “Two cars in every garage and a chicken in every pot”
- 1928-1929. President Hoover’s goodwill trip to South America in a battleship
- 1929. Stock market crash and beginning of the Great Depression

- 1930-1931-1932. President Hoover, "Prosperity is just around the corner"
- 1933. "Bank Holidays"
- 1933. Inauguration of President Roosevelt, and the beginning of the "New Deal" and the "Alphabet Departments"
- 1938. A commission of the Church of England reported that "the creation narrative in Genesis is mythological with a symbolic rather than a historic value"
- 1938. Appeasement. The Munich Pact signed. Japanese occupied Nanking and Hankow.
- 1939. Loyalists of Spain defeated. Czecho-Slovakia dissolved.
- 1939. English king and queen toured the United States

CHAPTER XVI

The Reverend Clifford Gray Twombly, 1907-1939

THE Reverend Clifford Gray Twombly was born in Stamford, Connecticut, on May 7, 1869, the son of Alexander Stevenson and Abigail (Bancroft) Twombly. He attended the Boston Latin School, and graduated as a Phi Beta Kappa from Yale University with the degree of Bachelor of Arts in 1891. He received his theological training at Andover Seminary (1891-93) and at the Episcopal Theological School, Cambridge, Massachusetts (1893-94). Franklin and Marshall College conferred upon him in 1916 the honorary degree of Doctor of Divinity. He was ordained deacon in 1894, and priest in 1895 by Bishop William Lawrence. On July 1, 1897, he married Edith Cazenove Balch. He served the following churches: assistant minister, Grace Church, New Bedford, Mass., 1894-97; rector, St. Paul's Church, Newton Highlands, Mass., 1897-1907; and rector of St. James' Church, Lancaster, Penna., 1907-1939. Dr. Twombly was appointed honorary canon of St. Stephen's Cathedral in 1932 by Bishop Wyatt-Brown; and was a delegate to the General Convention held in 1934 at Atlantic City, N. J. He died in Concord, New Hampshire, December 29, 1942, and was buried at Plymouth, New Hampshire.

Dr. Twombly came to Lancaster in May, 1907, and served as rector of St. James' Church with rare courage and ability until his retirement in May, 1939. His ministry in St. James' Church covered one full generation, which marked a decided change in the nature of the work of the Christian Church and her ministry.

Dr. Twombly was an excellent preacher. Because he carried his social message into the pulpit, he sometimes reminded men of the prophet Nathan speaking to King David and saying, "Thou art the man." He had courage in the presentation of

truth as he saw it. Like John Knox he did not fear the face of man; but he had great sympathy for the poor and the needy, which he expressed not only in words but in deeds. He was a successful administrator, and under his direction St. James' Church grew in numbers and in influence. The interior of the edifice was made more beautiful by the addition of memorial windows, memorial tablets, enriched chancel, and other evidences of the good taste of Dr. and Mrs. Twombly.

At the opening of the 20th century very little was heard of Christian social action. Clergymen were supposed to refrain from any active interest in the objectionable features in the life and customs of the community they served. In the following generation this traditional, complacent attitude was gradually changing; and in this change Dr. Twombly was a forerunner and a prophet. When he came to Lancaster from a New England parish at the age of thirty-eight, he brought with him certain deep-seated convictions, for he was a Puritan by temperament and training. He believed in social action and in the influence of environment for good or evil. He saw the folly and inconsistency of training children and young people in religious ways of life and in the common decencies of civilization, and at the same time having them exposed to all the more flagrant moral evils of the day, and having vice flaunted before their eyes at every turn. While he was trying to build up character, there were forces in the community that were making money by tearing down character. So he determined to do something about it.

He took as his model the "Watch and Ward Society of Boston," which for a long time had applied the laws of the land against those who insisted on breaking the rules of common decency. Dr. Twombly presented his ideas to the Lancaster Ministerial Association; and the result was the formation of the Lancaster Law and Order Society on November 23, 1911, an organization that is still in existence.

Dr. Twombly was the inspiring genius of this society for civic betterment for 28 years. He was ably supported by promi-



CLIFFORD GRAY TWOMBLY
Rector 1907-1939

inent business and professional men and women of the community, and greatly aided by the sincere and faithful efforts of Mr. John Kline, the "agent" of the Law and Order Society and a member of St. James'. When the Society showed that it meant business, and applied the law of the land against law-breakers, it encountered at first considerable opposition. But with the passing of time the community came to understand the beneficial effects of its work, and the hostility became less bitter. Dr. Twombly was too sure of his facts and too firm in his principles to be lightly regarded and not to be respected.

Dr. Twombly's influence was not confined to the local community. Through the publication of his addresses on civic righteousness he attracted wide attention and became a leader in what eventually developed into a national crusade for the suppression and elimination of unlawful, immoral, and corrupting conditions and agencies. Among the pamphlets he published were the following: "The New Task of the Church Militant," "The Kind of Men We Need in the Ministry To-day," "The Christian Church and the Rising Forces of Evil," "The Moving Picture Menace," "The Church of the Future." During his last visit to Lancaster, on April 26, 1942, he delivered an address in St. James' Church on "The Church and the War," which sounded a call to the churches of America to preserve Christian civilization by supporting the war.

Dr. Twombly loved the great outdoors and the wildness of Nature. He admired the placid streams and the gently rolling countryside of Lancaster County, but he loved the mountains, the forests, the lakes, and the rushing waters of New Hampshire. An athlete and a football player in his student days at Yale, he turned his energy to fishing as he grew older. Pushing ever onward to the trout in the next pool or the next brook—beyond the next ridge, he fished as hard as he worked. A man of wit and kindly humor, he never tired of playing games and parlor tricks. Nothing pleased him more than to pull his little black book from his pocket and read some jokes to a happy audience. One of his

greatest joys was to sing songs to his own accompaniment on an old-fashioned banjo. He liked to quote the definition of a fugue as "a piece of music in which the theme keeps coming in and the people keep going out." The informal sessions on religion and politics which he held in the rectory on Sunday evenings after service were an experience still to be remembered. He may have squirmed when he attempted to explain the doctrine of the Trinity, but his defense of the Church's official position was honest and resolute. He was a modernist in his approach to religion, and saw no conflict between scientific Biblical research and Christian faith. Subsequent events have shown that his interpretation of the real nature of World War I (1914-1918) was correct, viz. that Europe conquered and exploited by an aggressive nation like Germany would be a dangerous threat to the interests and welfare of the United States.

Dr. Twombly was an able organizer and administrator, and under his personal direction the Church School attained a high degree of efficiency. In order to spur the classes to greater efforts by means of a friendly rivalry, he divided the school into three sides—the Red, the White, and the Blue. As a help to the quality of instruction, he himself taught the teachers the next Sunday's lesson on each Wednesday evening. Through his efforts, the influence of the school was far-reaching—two negro children of Liberia, James and Edith Lancaster (James for the church, Edith for Mrs. Twombly, and the last name for the city) were supported for many years by the school; Mary Yang, a Chinese girl, was put through St. Hilda's School in Wuchang; and two daughters of the Rev. Graham Y. L. Lieo were sent through college, Edna at Yenching University in Peiping, and Marcia at Ginling College in Nanking. The two girls often wrote letters to the pupils of St. James' Church School, and described the bitter conditions of life in China during the Japanese invasion. Money was sent to many places—Alaska, Europe, the Near East, the Philippines, India, China, Japan, Panama, Puerto Rico, North Dakota, New Hampshire, Boston, etc. The

school also gave regular contributions to the Welfare Federation of Lancaster. When the vestry either couldn't or wouldn't furnish needed repairs and improvements to the church building, Dr. Twombly persuaded the pupils to vote their Christmas Offering—the Birthday Gift to the King—to "make the church more beautiful." At the Christmas party for the primary and infant departments, he himself acted as master of ceremonies; and at the carol services at Christmas and Easter, he always told a beautiful story in place of a sermon. One time at Easter he explained life after death by using the evolution of the dragonfly and the butterfly. His regular services in the church were dignified and inspiring—he taught the choir to lead the congregation in the responses as well as in the music; and the intensity of his voice and manner gave pace, dignity, and meaning to the whole service. His forthright personality and his upright character influenced deeply and truly many people in the parish and in the community.

The interested reader can perhaps grasp a better idea of Dr. Twombly's life and work at St. James' by a brief year by year recital of the high spots of his ministry.

After the resignation of Dr. Breed, a committee reported to the vestry that they had visited the Rev. Clifford Gray Twombly at Newton Highlands, Mass., and recommended unanimously that he be chosen rector of St. James'. In accordance with this recommendation, Dr. Twombly was unanimously elected. Several weeks later he replied to this invitation, stating these conditions upon which he would accept his election:

1. That he be given the aid of an assistant minister.
2. That he be allowed a vacation of two months every summer.
3. That his salary be \$2400 per annum.

The vestry accepted these conditions, and Dr. Twombly began his work at St. James' on May 1, 1907. He presided for the first time at a vestry meeting on May 8, 1907, and learned that the annual budget was somewhat over \$9000 and that there was an operating deficit of almost \$300.

On November 1, 1907, the vestry resolved to procure designs for a metal tablet containing these words, "St. James Episcopal Church, founded A.D. 1744," to be placed on the west wall of the church to the right of the outside entrance to the tower. One month later, after it was announced that the tablet had been expected as a gift and that no offer had yet been received, Mr. George N. Reynolds, not wishing to see the project abandoned, said that he would be pleased to give this tablet to the church.

The last person to be buried in the churchyard, Mrs. Mary Slaymaker, died on September 30, 1908, at the age of 80. From that time the churchyard has been closed to any more burials.

Mr. George Cramer, sexton of St. James' Church for over 40 years, resigned in the fall of 1908. The resignation was accepted by the wardens; and at the meeting on October 2, the registrar was instructed to prepare a suitable resolution of regret.

The purchase option made originally on April 17, 1903, between the trustees of the orphan asylum and the officers of the church was finally put into writing on October 14, 1908. In return for use of the lot on which the parish house was built, the orphan asylum was granted the sole use of the third floor. By the same agreement the church received the right to purchase the lot for \$5000; and in the event the asylum should cease to exist, the ground was to be conveyed to the church for a like amount. The purchase option was exercised in 1941, with the bequest of the late J. W. B. Bausman, Esq.

As early as 1908, Dr. Twombly took his first step in making the church more democratic, when his request to solicit regular weekly pledges from the congregation received the favorable vote of the vestry. He felt that more responsibility should be developed in those who did not rent pews.

The rector was authorized to employ a deaconess for 6 months, and \$400 was appropriated as her salary. The position was filled by Deaconess Frances M. Hatch, who came to the parish from St. Luke's Hospital, New York, on February 15, 1909.

Mr. James H. Marshall died March 19, 1909, in his 71st year. Mr. Marshall was a member of the church all his life, a vestryman for 18 years, postmaster of Lancaster, and a soldier for four years in the Civil War.

In accordance with the promise made to him when he was called to St. James', Dr. Twombly asked for authority to employ an assistant minister, at a salary of \$1000 per annum. In spite of a motion to postpone the request to the next meeting, the vestry granted the authority and appropriated the necessary money. The rector appointed as assistant minister the Rev. Edward M. Frear, who served for over one year, from October, 1909, to January, 1911. Mr. Frear left St. James' to accept a call to St. Andrew's Church at State College, where he gained a national reputation for church work with college students. He resigned his work there in 1943 because of ill health.

Mr. Samuel Jessup, the organist, resigned on May 1, 1909; and Dr. Twombly announced that Mr. E. Landis Snyder had been engaged for the position. Mr. Snyder, however, was organist for only a short time, and the church was soon again in need of a competent musician to lead the music. A committee, consisting of Mr. J. W. B. Bausman and Mr. H. Persifor Smith II, after traveling to Princeton to hear and interview Mr. George B. Rodgers, recommended his employment. On February 8, 1910, Mr. Rodgers was chosen organist, and in April he began a remarkable career of thirty-two years in the service of St. James' Church.

The choir room, the last addition to the church's property, was the gift of Mrs. J. Gust Zook, who offered to the church the sum of \$2000 "to be used for the erection and equipment of a suitable robing room" for the choir, as a memorial to her late husband, Mr. J. Gust Zook, a former vestryman, dead since November 15, 1908. The vestry accepted this generous gift, ordered suitable plans drawn, and soon thereafter awarded the contract. As the plans submitted did not include heating facilities, the Property Committee was instructed to see whether Mrs. Zook desired to furnish such equipment. On April 18, 1910, the

vestry decided not to alter the plans and specifications to bring the cost within the amount of the gift and authorized the treasurer to borrow the money necessary to complete the project. But in May 1910, Mrs. Zook's offer to pay for the steam heating equipment in addition to her original gift removed the need for making a loan. The contractor who erected the choir room was Mr. Herman Wohlsen.

The Sunday school donated money to have the choir stalls, front railings, and the rear benches in the church re-finished in dark oak so as to correspond with the lectern and the pulpit. "The vestry consented to receive the donation."

On February 19, 1911, the rector announced that the Sunday school would donate the cost of having the yellow pine ceiling of the church stained a few shades darker in order to make it correspond with the shade of the ceiling joists. The offer of the Sunday school was again accepted by the vestry.

The treasurer's report on January 13, 1911, showed a deficit of \$512.59 from April to January. This deficit was paid through the efforts of the Misses Clarkson, descendants of the Rev. Joseph Clarkson, and "the ladies who assisted them in raising \$500 or upwards."

Another effort to make the church more democratic occurred in 1911, when Dr. Twombly began his campaign to extend the franchise in the election of vestrymen. Throughout the life of the church, the power of voting for these officials was limited to the renters of pews. Furthermore, the elections were held at such hours as prohibited the vast majority of people from exercising the privilege of voting. As a consequence, the vestry was practically a self-perpetuating body. For example, in 1907 the polls remained open from 2:00 P.M. to 2:30 P.M., and 5 votes were cast; in 1908 the polls remained open from 2:00 P.M. to 2:30 P.M., and 8 votes were cast; in 1909 the polls were open from 2:00 to 3:30, and 47 votes were cast; in 1910 the hours of election were from 2:00 to 3:00, and 9 votes were cast. Dr. Twombly believed that, if more convenient hours of voting were

chosen and if all contributing members were given the right to vote, greater interest would be aroused in the election of vestrymen. Since the inauguration of the regular weekly pledge system, the money derived from this source was constantly increasing and would probably increase even more if the people of the congregation were given a greater incentive. At any rate, the church would surely benefit from the change, he believed, since the pew renters did not prevent annual deficits from occurring.

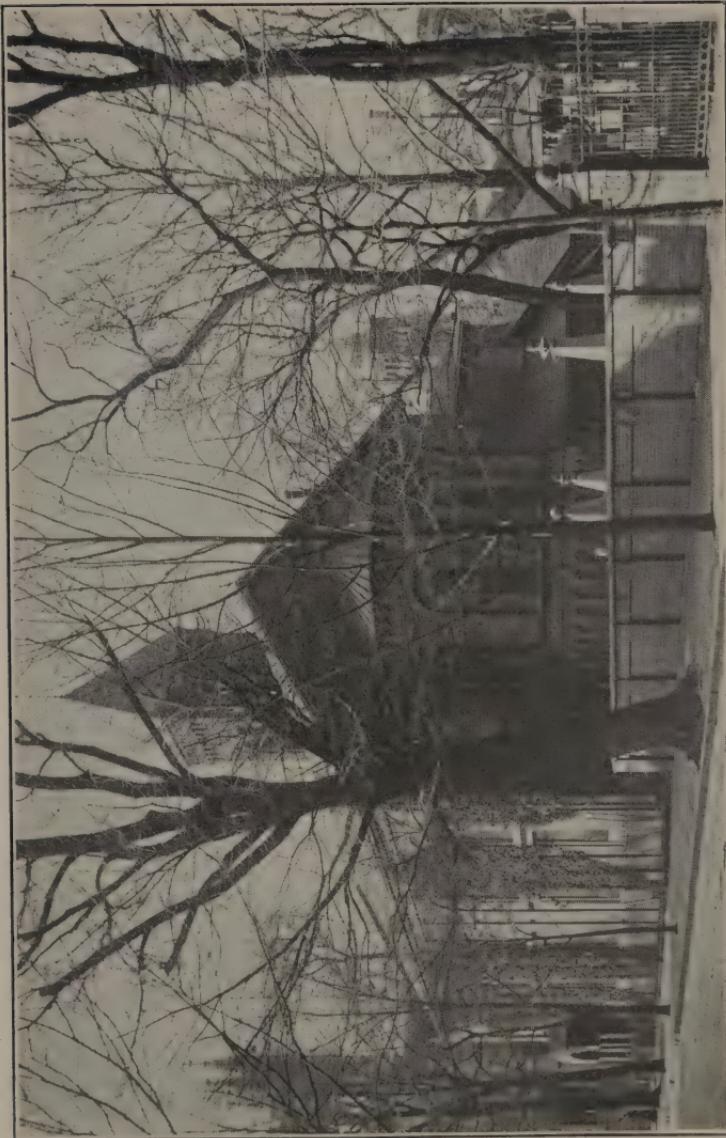
The congregation was assembled on March 17, 1911, and Dr. Twombly, who presided, stated that the object of the meeting was to take action on giving to all members of the church who contributed regularly for one year the right to vote. Judge McMullen then stated that he did not favor action at once and that the proposal should be "considered carefully" by a committee or the vestry. Mr. George N. Reynolds was of the opinion that it should be "considered carefully" and "referred to legal counsel." Mr. Edward P. Brinton said that the proposal, when put into desired shape and after it was "carefully considered," must be submitted to the Diocesan Convention, to the Bishop, and to the Standing Committee or Charters' Committee before being presented to the Court of Common Pleas of Lancaster County. Mr. Henry S. Franklin's motion that the consideration of the proposal be referred to the vestry to prepare a suitable amendment and to report it to the congregation was adopted. The meeting was then adjourned. After this meeting, Dr. Twombly regretted that he hadn't studied law as part of his preparation for the ministry. When the vestry met on June 2, 1911, Dr. Twombly called on Judge McMullen to read his draft of the amendments to the Charter. His draft was considered clause by clause and reconstructed, and was finally ordered to be redrafted before being submitted to a congregational meeting. On November 3, 1911, Judge McMullen's new draft was approved by the vestry and ordered printed and sent to all the "present qualified electors." Dr. Twombly's position in the matter gained strength from the treasurer's report for 1911,

which showed an income of \$2397.36 from the pew rents as against \$3131.80 from weekly pledges. The congregational meeting, on January 15, 1912, adopted the amendments by a vote of 18 to 5, on a motion by Mr. John J. Evans. The amendments extended the franchise to all members of the church "of the age of 21 years and over as shall have, for one full year prior to the date of such election, been worshippers in said church and contributors to the support thereof," either by paying for a pew or by making a regular contribution by a weekly pledge or otherwise to the treasurer. The amendments also inaugurated the system of electing four vestrymen each year for a term of three years, and abandoned the previous system of electing 12 vestrymen each year for one year. Shortly after the adoption of the amendments, the vestry unanimously agreed to hold the annual elections for vestrymen thereafter from 7:30 to 8:30 on Easter Monday evenings instead of at 2:00 P.M.

The power and the social influences of the moving pictures began to attract the attention of Dr. Twombly in the very infancy of the industry. On November 3, 1911, the vestry sanctioned the proposed effort of the Men's Club of the church "to cooperate with the Hippodrome Theater in choosing moving picture films for a limited time." Dr. Twombly then stated that he intended to submit to the Lancaster Ministerial Association a plan for censorship of plays, publications, pictures, and other matters by a general committee of nine—composed of 3 ministers, 3 members of the Chamber of Commerce, and 3 from the Charity Society. This proposal also received the approval of the vestry.

One of the bitterest fights in which Dr. Twombly engaged was his successful campaign to drive out organized vice from the city of Lancaster. The opposition was powerful and determined, for the illicit traffic was protected by persons high in authority. Although Dr. Twombly received personal threats, he nevertheless did not waver in his purpose, for his investigation was thorough, his information exact, his prosecution relentless; and "Lancaster became one of the cleanest towns in the country." From this

THE CHURCH VIEWED FROM THE SOUTHEAST



time, his favorite hymn was "Fight the good fight with all thy might." At the same time Dr. Twombly made an effort to provide wholesome entertainment for the young people of the parish. On February 3, 1912, he sought the opinion of the vestry about offering the large room or rooms of the parish house to the young girls of the parish one night in the week for "proper dancing purposes."

Labor conditions in the community next aroused the interest of Dr. Twombly, and on April 28, 1912, he delivered a sermon on "Child Labor." He then appointed from the vestry a committee of three to take up the advisability of circulating copies of this sermon. The committee consisted of Messrs. H. Persifor Smith II, John P. McCaskey and Benjamin O. Musselman. Lancaster's "octogenarian chronicler," William Riddle, presented another view of labor conditions in Lancaster:

"By some our city has been called a child-labor town. Well, as it is no disgrace for young people to work with their hands as well as their brains, there no longer exists the line of demarcation separating our citizenship into classes with the rich and well-to-do as in ye olden time, when wealth and social standing was the rule rather than the exception. Our constituency has become one harmonious whole where honest labor receives its just rewards." *

Almost a year later, Dr. Twombly again denounced laboring conditions in the community in a sermon entitled "A Living Wage for Women Workers in Lancaster." After the vestry, on a motion by Mr. John J. Evans, resolved to ask the *New Era* to publish the sermon, Judge McMullen and Dr. McCaskey were delegated to see the publishers of the newspaper.

A Curfew Ordinance was pending in the Municipal Legislation Committee of City Councils in 1912. The vestry on June 9 by a unanimous vote resolved first, to notify each member of the Legislation Committee of their hope that the Curfew Ordinance be reported to the Councils with a favorable recommendation; and second, to send to the Councils a communication urging the

* Story of Lancaster: Old and New, p. 203.

adoption of the ordinance. Four months later, on October 4, the vestry again petitioned the Lancaster City Councils to give the pending Curfew Law their earliest possible consideration, deeming the early enactment of this law of vital importance to the welfare of the young people of the city. The law was adopted and remained in force about 20 years.

The position of the sexton on December 6, 1912, was given sympathetic consideration. Although the position was then vacant, the vestry on a motion by Mr. Evans, resolved to pay the next sexton \$50 a month and give him the use of the sexton's house. Mr. Edward Burns began his duties as sexton about the beginning of 1913. He served faithfully until his death in 1934, when he was succeeded by the present sexton, Mr. John Huber.

In an effort to stimulate attendance at the evening services, a harpist was employed from December 6, 1912, until Easter. It was later agreed to renew the contract with Miss Amy Cochran for playing the harp to the end of June. The Sunday school on June 8, 1914, purchased for approximately \$500 a harp, which was heard for many years at the evening services.

In order to encourage the payment of pledges, it was decided to send on June 15, 1914, to each member of the congregation a letter, publishing a list of the persons who pledged and the amount of each pledge, and at the end of the year another letter showing the amounts actually paid by all subscribers.

In 1914 the resignation of Miss Hatch as parish visitor was accepted with regret by the vestry. But the next year, Dr. Twombly received help in conducting the work of the parish when the Rev. Robert B. Galt was employed as assistant minister.

At a meeting of the vestry on November 5, 1915, these statements were made:

"Most of the work of the various committees of the vestry was being done without the consultation or approval or even meetings of the committees. For example, the expenditures for printing were increasing enormously, and were not ordered by the Printing Committee at all. He suggested that hereafter all work and materials should be ordered by meetings of the committees, or by consultation with or notice to them."

Since these remarks were obviously directed against the rector, no action on them was taken.

The painting of the Crucifixion by Jacob Eichholtz was presented to the church on November 28, 1915. Mrs. Helen M. Wellens, accompanied by her father, Mr. William E. Miller, of Ardmore, appeared before the vestry and offered the painting subject to the condition "That if removed from the walls it is to be returned to her." The picture, thought to have been painted in 1815, was accepted with gratitude by the vestry, and ordered to be hung on the east wall in the southeast corner of the church, behind the pulpit. Ever since then, this picture of Christ crucified has been an inspiration to all who worship in the church as well as to all who preach there.

The Bishop Bowman Home, located at 135 East Orange Street, was closed in 1916. The Home was "running back" in funds every year; and the trustees received permission on October 6, 1916, to offer the property at private or public sale for not less than \$9000. Other homes for the care of the aged, such as the Long Home and the Witmer Home, had been established in the community; and the need for a church home was thereby constantly decreasing.

The congregational meeting in April, 1917, marked the 50th anniversary of the Hon. John P. McCaskey's first election to the vestry. On April 22, 1867, he had been elected in place of the Hon. E. C. Reigart, and had served consecutively since that time.

The assistant minister, the Rev. Mr. Galt, left St. James' in June, 1917, after a successful service of almost two years to accept a call to Trinity Church, Chambersburg. His resignation was accepted with regret, for the congregation esteemed both him and his wife most highly. After Mr. Galt's departure, Dr. Twombly was assisted in carrying on the work of the church by Miss Munroe, who had been elected parish worker on May 1, 1917.

The First World War was being fought at this time, and its effects were being felt in the life of the church. Special offer-

ings were collected for the relief of the Belgians, the Serbians, and others. After the United States entered the conflict, many young men of the parish joined the armed forces; and Dr. Twombly placed a roll of their names on suitable boards on the Duke Street end of the church. A service flag containing 42 stars "was accepted" by the vestry on November 18, 1917, and "allowed to be hung outside the entrance of the church on Orange Street."

At a meeting on April 6, 1918, Mr. Bausman reported that the new organ "was completed and was doing well." It was first used at the services on Palm Sunday, March 24, 1918. The total cost of the organ and necessary extras was \$9373.61, which was paid by subscriptions and by a loan of \$3300. The console was presented, Easter 1918, in memory of Mr. Edward Theodore Fraim by his children, Samuel and Mary Fraim.

On Tuesday, November 12, 1918, Lancaster held a gigantic parade in celebration of the Armistice, signed the day before, which brought to a close the great war. Dr. Twombly was among those who walked at the head of the parade, and at his side was the crucifer of the church, S. Ernest Kilgore, carrying the American flag. Mr. John J. Evans, a vestryman, was a member of the committee in charge of the celebration.

The Christmas Offering in 1918, amounting in cash and U. S. Liberty Bonds to nearly \$2000, was applied to the balance of the Organ Debt, which was finally paid in full in 1921, when part of the Easter Offering was used to pay the last \$275.

The 175th anniversary of the founding of St. James' Church was noticed early in 1919 by the appointment of a committee to ascertain what time of the year a celebration should be held and to make necessary arrangements. There is no further mention of the event in church records.

The problem of making more pews free was considered by the vestry at its meeting in January, 1919. Mr. Edward P. Brinton, registrar, stated that, after studying the question of free pews in a number of churches, he found St. James' had fewer

free pews than any others leasing pews. A committee was appointed to add as many pews to the free list as would make little if any effect on the total pew rents.

The endowment funds of the church were, in 1919, put in charge of the Farmers' Trust Co. for holding or for investment purposes. At the same time and for the same purposes, the funds of St. James' orphan asylum were put in charge of the Peoples Trust Co. A similar agreement was executed with the Farmers Trust Co. regarding the funds of the Bishop Bowman Church Home. The Charter of the Church Home was altered so as to place its management and control in the hands of a board of trustees consisting of the rector and the vestry. The Charter of the Home was then further amended to permit the use of its funds "to provide for any work, care, or aid outside of a home for sick, aged, and destitute members of the parish and otherwise if the committee see fit."

A parish dinner was held on November 18, 1919, in order to welcome home the soldiers and sailors of the parish who served the Nation in World War I. Music and speeches were provided, and each enlisted man was given a memento inscribed with the church seal in honor of the occasion. Over \$300 was subscribed by members of the church to defray the expenses of the dinner. Permanent tablets, honoring all members who served in the war, were later placed on the west wall of the church.

The Honorable David McMullen died at the age of 75 on December 20, 1919, three days after the death of his wife. He was treasurer of the church for 43 years, a vestryman for 28 years, and senior warden for 16 years. A Democrat, he was appointed a judge of Lancaster County in 1892, and served until the next election. For many years he had an active interest in the schools of the community, and served long terms as a director of a trust company, as president of the General Hospital, and as a holder of high positions in the diocese. Mrs. McMullen also took an active interest in the church; she repaired the altar carpet, as mentioned in the Appendix, and was a member of the Woman's

Auxiliary, the Altar Guild, and the Parish Building Fund Association.

The Music Committee was authorized on January 9, 1920, to employ a harpist and a violinist for Sunday evening services. Various musicians performed on these instruments at the evening services until the time of the Great Depression in the early 1930's.

In May, 1920, Dr. Twombly received an invitation to teach Pastoral Theology at his alma mater, The Episcopal Theological School of Cambridge, Massachusetts, and seriously considered accepting it because he had looked forward for many years to such a position. The members of St. James', however, were not willing to lose their rector; and on May 17, 1920, at an informal meeting of many of the most interested members of the congregation, a resolution was passed earnestly requesting Dr. Twombly to remain at St. James'. Copies of the resolution were given to those present, who were to secure as many signatures of members of the congregation as possible and then to present the signed copies to Dr. Twombly within two days. Dr. Twombly finally decided to remain at St. James', because he felt that he could not train students for the ministry until he himself learned if he could successfully preach the social gospel. How could he teach others to fight smugness, and wickedness, and vice, and "corruption in high places" until he himself had done it?

Some time after Dr. Twombly had decided to stay at St. James', the vestry resolved to canvass the congregation for additional funds, so that the rector's salary might be increased and the employment of an assistant minister made possible. The canvass was successful and on June 14, 1920, the vestry raised Dr. Twombly's salary from \$2400 to \$4000 per annum; but after a long discussion, the securing of an assistant minister was postponed. Some of the vestry were not satisfied with this decision, and "Mr. Evans after more argument" moved that the postponement be re-considered. This motion for reconsideration was adopted, after it had been ruled in order by Dr. McCaskey, who was presiding; but the original motion, then stated in this way—

"That the rector be authorized to appoint an assistant minister at a salary not to exceed \$1500"—was again defeated. Mr. Evans then read a letter from Miss Daisy E. B. Grubb offering to give the church \$3000 in bonds, the interest to be used toward the rector's salary, as a memorial to the names inscribed on the family window of "The Good Shepherd." This gift was received on January 1, 1921.

On September 3, 1920, nine members of the vestry held an informal meeting, at which this statement was "carefully written and rewritten"—"That the vestry is opposed to sermons in the church or any action by the rector tending to involve the church in labor union agitations or partisan politics." This statement was read at the October meeting of the vestry, Dr. Twombly presiding; but it was finally dropped after being discussed for a long time, no member moving its adoption.

As the months passed by and the vestry made no attempt to secure an assistant minister, Dr. Twombly was greatly disappointed, because he felt that he needed help in taking care of the parish if he was to do the work of a Christian minister in the community. He realized, of course, that the vestry, by not granting him such help, was attempting to obstruct his work, which had political and economic implications. But he also knew that the vestry was not keeping faith with him, since he had been promised an assistant when he first came to St. James', in 1907. The whole problem of securing an assistant minister came to a climax at the vestry meeting on April 28, 1921, which was held at the request of Messrs. McCaskey, Evans, and Dodge. In the absence of the rector, the senior warden, Dr. McCaskey, occupied the chair. Two members of the congregation appeared and presented a petition, signed by 319 persons who, according to the minutes of the vestry, were "stated to be members of this parish." The petition requested the employment of an assistant minister, "so that Dr. Twombly's duties in the parish and his larger work throughout the city and the country generally could be more fully carried out." After a number of questions were

asked, a motion was passed "that the petition be carefully examined and referred to the next meeting." When the vestry next met, on Friday, May 6th, the treasurer and assistant treasurer, according to instructions given at the previous meeting, presented the following report on the petition:

- a. Of the 319 signatures, 11 were not genuine.
- b. Of the 319 signers, several were children, "even if some are pledgers."
- c. The 319 signers represented only about $\frac{1}{2}$ of the congregation.
- d. Of the 319 signers, 176 had pledges and 143 had no pledges. The 176 who had pledges contributed \$2826 while those who did not sign contributed \$2821.20 per annum.
- e. The 9 vestrymen and their families who did not favor employing an assistant minister pledged a total of \$1804.40; while the 3 vestrymen and their families who did favor having an assistant pledged only \$876 per annum.
- f. There were a good many more than 34 members, as reported, who did not sign when called on.
- g. The additional income from 35 persons who did increase their pledges was practically all used up for the rector's increased salary, the diocesan tax, and the pension fund premium.

After a careful consideration of this report, the vestry decided to reply to the petition by agreeing to elect an assistant minister after the amount of \$2500, over and above the present pledges, was satisfactorily guaranteed in writing each year for 3 years, and signed by "one or more persons approved and deemed satisfactory by a majority of the vestry." These conditions, of course, could not be met.

While the Disarmament Conference of the nations was being held in 1921 at Washington, the vestry went on record as favoring "a concerted movement of nations towards disarmament" and desired the local congressman be notified thereof.

On October 16, 1921, the vestry, in accordance with the desire of most of the teachers and scholars of the Sunday School, changed the hour of morning service to 11 o'clock and of Sunday School sessions to 9:45 A.M.

Another parish argument came to a crisis in the fall of 1921.

During the Great War, six flags were placed in the chancel—the American flag, the service flag, and the British, French, Italian, and Belgian flags. Three full years having elapsed since the close of the conflict, some parishioners thought that the flags should be put into another part of the church; others, that they should be removed from the church altogether; and still others, that they should be kept where they were. On the suggestion of Dr. Twombly, the matter was put to a vote by the qualified members of the congregation. The voting closed on January 22, 1922, with these results on the five choices:

1. Shall we leave the flags where they are?	34 votes
2. Shall we hang them high up, three on each side of the church between the windows?	10 votes
3. Shall we remove them from the church altogether?	38 votes
4. Shall we leave the National flag and the service flag in the chancel where they are, and remove the rest?	18 votes
5. Shall we leave the National flag and the service flag where they are, and hang the rest high up, two on each side of the church between the windows?	19 votes

The result of the referendum was placed before the vestry at the meeting on Friday, February 17, 1922, for action. Dr. John L. Atlee moved that No. 3, having received the largest vote, be adopted. Mr. George N. Reynolds offered an amendment, that No. 5 be adopted; but the amendment was defeated. Mr. Edward P. Brinton then offered an amendment, that the U. S. flag and the service flag be left in the chancel and the other four removed (No. 4); and this amendment was lost. Mr. G. Ross Eshleman offered an amendment, that the flags be hung in clusters of three on each of the side walls (No. 2); and this amendment was lost. Dr. Atlee's original motion to adopt No. 3 was then passed by a vote of 6 to 3. Later Mr. Brinton moved and Mr. J. W. B. Bausman seconded that the adoption be reconsidered as the members of the vestry were then unanimous for another decision. The motion to reconsider having been passed, the vestry then unanimously adopted Mr. Brinton's previous motion, that the U. S. flag and the service flag remain

in the chancel and the four Allies' flags be removed from the church. And so, the vestry finally adopted choice No. 4 which had received 18 votes out of a total of 119 cast by the congregation. The flags remained in this position until 1939, when they were removed to the parish house by a vote of the vestry.

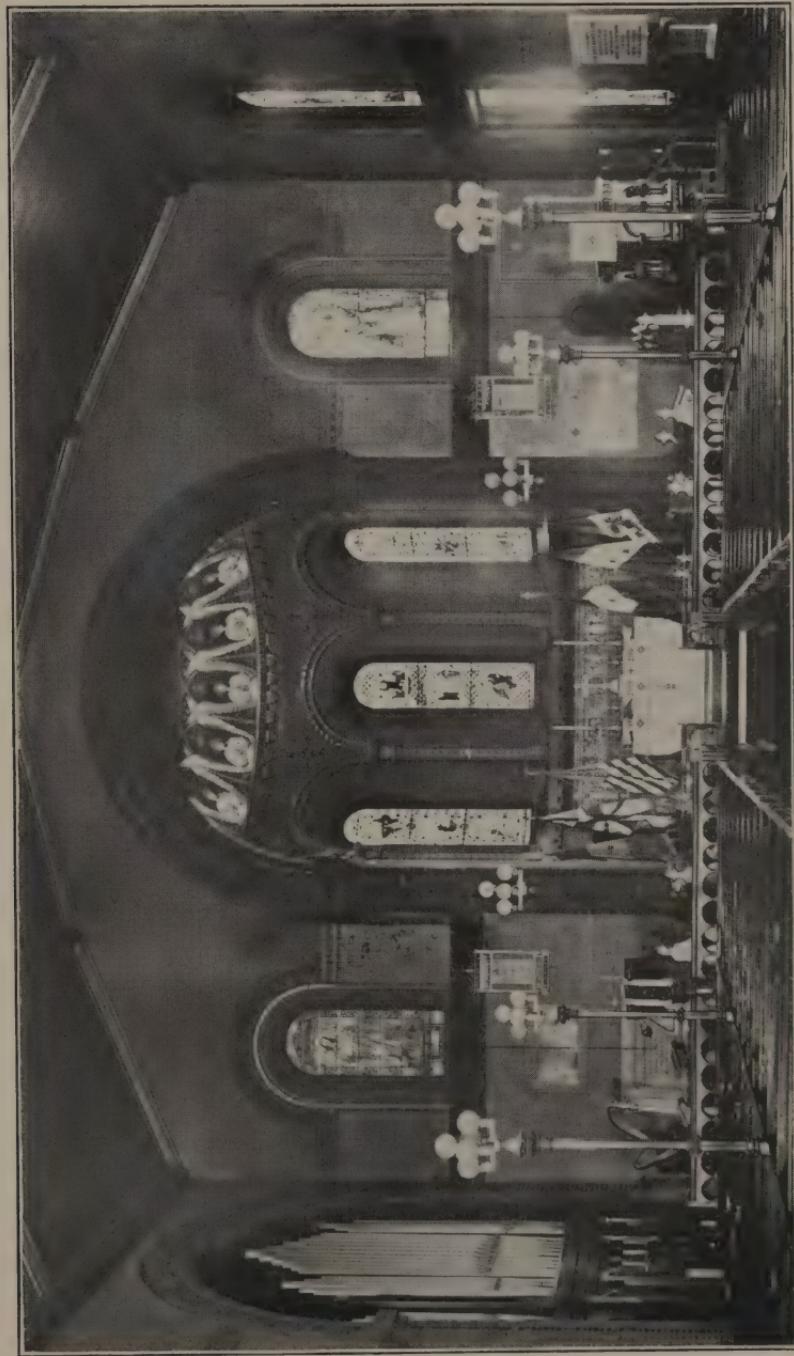
The election of vestrymen in 1922 was noteworthy for the large number of votes cast. Mr. G. Ross Eshleman with 167 votes, Mr. Joseph E. Bowman with 167 votes, Mr. Arthur B. Dodge with 146 votes, and Mr. John M. Davidson with 128 votes, were the successful candidates. Mr. Eshleman was elected the new registrar, succeeding Mr. Brinton who had served in this office since 1904.

Miss Annie Weaver, who had been matron of the Bishop Bowman Home for over 40 years, died in 1920. Two years later, in 1922, the vestry resolved to re-open the Bishop Bowman Home and "resume the carrying out of the purposes for which its trust fund was established as soon as such trust fund shall through legacies and accumulation of interest reach proportions as to make such action practical under modern conditions."

In 1922 Dr. Twombly was helping to lead a coalition party of Democrats and Republicans against the "entrenched bossism" of the Republican organization. He thought that social conditions in the community could be improved if those "in high places" who condoned and permitted vice to exist were removed from office. In the course of a long and bitter contest, Dr. Twombly preached to very large congregations on the moral issues of the campaign and the election. The vestry, taking cognizance of his actions, passed the following resolution on November 3, 1922:

"Resolved, that this vestry disapproves of the actions of the rector in dragging St. James' Church into local partisan politics and requests that this action be not repeated."

Mr. Evans and Dr. McCaskey requested that they be marked on the record as voting in the negative on this resolution, and Mr. Bowman wished to be recorded as not voting.



INTERIOR OF THE CHURCH, SHOWING FLAGS, DURING WORLD WAR I

The offering of the first Sunday in October, 1923, was devoted to Japanese Relief, in an effort to send help to Tokyo and other cities of Japan which had been devastated by the recent earthquake and tidal wave.

Mr. Harry C. Hambleton began in September, 1923, his service as tenor soloist; and one year later Mr. S. Ernest Kilgore became the baritone soloist. Both Mr. Hambleton and Mr. Kilgore had sung in the choir as boys; and both had become members of the church. Mr. Hambleton, who has been a vestryman and a leader in the financial campaigns of the church, was soloist for 19 years, until his resignation in 1942; but Mr. Kilgore continues the services which, with the exception of one year (1922-1923), he has given to the church since 1911. He has been soprano soloist, crucifer, baritone soloist, and vestryman.

The church debt in 1924 amounted to \$8000, largely incurred for a new heating plant and for street paving, the city at that time being engaged in extensive operations for improving the streets—a reflection of the growing use of automobiles.

The question of the Missionary Assessment was considered by the vestry in 1924. The National Council, two years previously, had increased the budget apportionment of the Diocese of Harrisburg; and at that time the bishop, asking for an increase from St. James' Church, had requested that a personal canvass be conducted to secure the additional funds. But the vestry after informally discussing the matter had taken no formal action for or against the proposed canvass. A majority of those present at that meeting in 1922 expressed an "unwillingness to take part in such a canvass but had no objection to its being made by others." At the meeting in 1924, the rector pointed out that at the time of the Nationwide Campaign the parish had originally been assessed at \$12,000 a year for missions. This had been reduced to \$8000 and later to \$6000 and had been recently fixed at \$4080. Dr. Twombly stated that, since the church had been paying about \$3600, he was of the opinion that the extra \$480 could be raised.

The vestry, agreeing with this opinion, raised the Missionary Assessment to the requested amount.

The debt of the parish finally reached \$11,500 in 1924, and the vestry determined to conduct a drive on Palm Sunday for a large Easter offering in order to pay for "the paving assessment for Orange Street and to make a possible reduction of the church debt." Out of this special Easter offering, \$3000 was paid in reduction of the indebtedness, leaving notes and interest to the sum of \$9000 outstanding; some of the balance collected was used to meet current expenses. Of the total sum of \$5081.64 pledged for this Easter offering, \$2252.89 was actually paid on Easter Sunday. Most of the remaining money was received during the next fifteen months.

The rector announced in May, 1925, that Miss Mary Muhlenberg had in hand a fund for paving the chancel with tiles in place of the badly worn carpet. A small square Mercer Tile was proposed. When it was further suggested that the aisles and the rear of the church be paved with tiles, Dr. Henry Mercer of Doylestown stated that the bricks in the rear of the church had been imported from England and were more valuable than tile.

A forgotten legacy, presented in 1897 by the late Elizabeth Atlee to the orphan asylum, was discovered in October, 1925, by Mr. E. P. Brinton, former registrar. The treasurer was instructed to add the principal and interest of this bequest to the funds in the hands of the Farmers' Trust Co. The interest on this legacy is now being used "for the sewing school or any charity in need."

The vestry as trustees of the Bishop Bowman Home decided in December, 1925, to pay the salary of Miss Margaret Rawn, parish visitor since 1918, from the income of the Bishop Bowman Home funds. It was specified that she was to work under the rector's direction among the sick, aged, and destitute members of the Protestant Episcopal Church and others as occasion required.



FACADE—ST. JAMES' CHURCH (1925)

The Christmas offering of the church school (formerly called the Sunday school) was often used to make necessary repairs to the church or to purchase some gift by which the church would be made more beautiful. In this way, Dr. Twombly hoped to stimulate the interest of the young people in the church, and to secure needed equipment when the vestry felt unable to provide it. The offering in 1925 was used to purchase lights to illuminate the chancel windows during the evening services. This purchase did not decrease the School's regular gifts to the Sailors' Haven in Boston and to the mountain children of New Hampshire.

Dr. Twombly was a strict "low churchman," and in February, 1926, spoke strongly in favor of a conference, held in Philadelphia, which represented "the liberal wing of the Episcopal Church and which was an offset to the efforts of the Anglo-Catholic wing to capture the church." He also asked for financial assistance to *The Churchman*, "a supporter of up-to-date theology founded on modern scholarship," because the discontinuance of a certain source of financial assistance was causing grave hardship to the paper.

The Lancaster County Historical Society suggested in March, 1926, that there be placed, at the church's expense but under the Society's supervision, a bronze tablet on the outside wall of the church in memory of the men of St. James' who were prominent in the American Revolution. The project was approved on January 9, 1931; and the tablet, erected soon thereafter, contained the names of these men:

Geo. Ross, signer of the Declaration of Independence; Major Gen. Edward Hand, Friend and Companion in arms of General George Washington; Edward Shippen, Chr. of the Committee of Correspondence; Judge William Augustus Atlee, Chr. of the Committee of Public Safety; Colonel Matthias Slough, Major John Light, Lt. Wilder Bevins, officers in the war; Judge Jasper Yeates, Robert Coleman, Captain Stephen Chambers, three of the six Lancaster delegates to the State Convention which ratified the Constitution of the United States.

The cost of the tablet was paid by the church school with the money obtained as a Birthday Gift to the King, at Christmas, 1929.

The First Presbyterian Church was damaged by fire in the spring of 1926. Since Sunday services in St. James' were held at 11 A.M. and 6:15 P.M., the vestry offered the Presbyterians the use of the church on Sundays at 9:30 A.M. and 7:30 P.M. This invitation was declined by the Presbyterians, who decided to hold their services in their chapel.

Mr. George N. Reynolds died on July 9, 1926, at the age of 83. Mr. Reynolds served St. James' well for fully half a century; was a member of The Incorporated Trustees of the Diocese of Harrisburg, the non-profit corporation which handles mission properties and the endowments of many parishes; and for many years was the treasurer of the Diocesan Board of Missions. Frequently he was honored with the office of delegate to the General Convention, and held other offices in the Diocese of Central Pennsylvania, and, after the division, in the Diocese of Harrisburg. His death was deeply lamented by the parish and the community.

The question of complete insurance coverage for all church properties was discussed in December, 1926. It was felt that insurance for the memorial windows in the church would be too expensive, inasmuch as the twenty-seven windows were thought to be worth more than \$100,000! The five windows in the chancel were said by an authority "to be the finest of their kind in America; and these could not be replaced in this country and possibly not in England today."

Mr. George B. Rodgers, organist and choirmaster, resigned in December, 1926. At a meeting after the morning service on Sunday, December 19, the vestry learned that he had been offered a position in Danbury, Connecticut. Since it was unanimously agreed that St. James' could not afford to lose the services of Mr. Rodgers, his salary was raised from \$1500 to \$2000 a year; and after some personal persuasion, Mr. Rodgers consented to stay.

Mr. Eugene Smith was employed by the vestry as a bass singer in the choir on February 18, 1927. Since that time he has become a member of the church, and is now the bass soloist, a church school teacher, and a vestryman. At the same meeting, after Dr. Twombly was requested to withdraw, the rector's salary was increased from \$4000 to \$5000 a year.

New cushions for the church pews were purchased in 1927 at a cost of \$1950; the cushions were guaranteed to last for 50 years!

The question of rotating the membership of the vestry was brought up by Mr. Charles L. Miller at the meeting of June 3, 1927. Mr. Miller had advanced this plan as early as April, 1926; but the matter had been laid aside for future action. He now proposed that no vestryman—

“shall be eligible to re-election immediately to succeed himself, provided that this rule shall not apply to the present wardens, treasurer, and registrar.”

He later added an amendment—

“and provided that this by-law shall not make anyone ineligible for re-election as a vestryman after the expiration of one year from the end of a former term.”

Mr. Joseph E. Bowman suggested that such a change in procedure could not be made by the vestry alone without a vote of the congregation. The vestry temporarily solved the problem by an agreement—

“that every member of the vestry would, at the end of his present term, voluntarily refuse renomination and re-election until after the expiration of one year.”

And this “sense of the vestry” was continued to 1944, when by the revision of the Charter the interim between terms was fixed at two years.

The rector suggested that as many of the vestry as possible should attend a meeting, called at Lebanon on Wednesday, November 16, 1927, by those opposed to the “propaganda of certain rituals and teachings of the so-called Catholic branch of the

church in the diocese." By such meetings as this, it was hoped to build up a strong opposition to the spread of doctrines, such as transubstantiation, which approximates those of the Roman Church.

In February, 1928, the rector again called attention to—

"the prevalence in a certain branch of the church of the practice of worshipping the consecrated bread and wine, founded on the Roman Catholic doctrine of transubstantiation, which practice should be discouraged as not in accordance with the truth."

The chimes in the organ were purchased in 1928 by the church school for \$550.

Again the question of freeing the pews of the church was considered by the vestry, at the meeting of November 6, 1928. In order to obtain the general sentiment of the pew holders on this matter, the pew holders held several meetings; and they themselves presented this resolution to the vestry:

"We recommend to the vestry that they act favorably on the matter of freeing the pews, that the income now received from pew holders be charged and applied to their pledges or by some other system as worked out by the vestry, and that hereafter all pews should be declared free."

The vestry was of the opinion that very little opposition to this resolution would be met, and therefore resolved,

"That after January 1, 1929, all pews of St. James' Episcopal Church be declared free and that the members of the parish be so notified."

The sexton has been wearing a gown at church services ever since the vestry meeting of April, 1929, when the proposal was adopted.

Miss Mary Martin, a former teacher in St. James' Parish School and for many years a teacher in the old Boys' High School, died on February 8, 1930, her 83rd birthday. "Aunt Mary," as she was known to hundreds of men who had been her pupils, had resigned her position in the high school in 1906, at the same time her famous colleague and fellow churchman, Dr. McCaskey, resigned to become mayor of Lancaster.

The Rt. Rev. James Henry Darlington, the first bishop of Harrisburg, died in the summer of 1930, shortly after his 25th anniversary as bishop had been celebrated in St. James' Church. His successor, the Rt. Rev. Hunter Wyatt-Brown, was elected on January 28, 1931, at St. John's Church, York, and consecrated in St. Stephen's Cathedral, Harrisburg, on May 1, 1931. Bishop Wyatt-Brown retired after a service of twelve years, and was succeeded in 1943 by the present bishop, the Rt. Rev. J. Thomas Heistand.

Financial affairs occupied the attention of the vestry in 1930. Not realizing the seriousness of the Great Depression which was just getting under way, the vestry increased the annual budget to \$20,110, necessitating a minimum increase of \$1423.60 in the pledges. The suggestion to provide an endowment fund of \$200,000 for the church, advanced by the rector, was received by the vestry favorably. Several contributions, from \$5000 down, were given immediately, one of them from Mrs. Elizabeth Powles, an English lady who had been a pioneer settler in North Dakota. Others gave money to reduce the parish debt, which by February 14 was lowered to \$8000.

Mr. W. Heyward Smith was elected treasurer of the church on April 25, 1930. Mr. Smith reported in January, 1931, that the endowment and trust funds had the following book values: St. James' Church, \$62419.75; Orphan Asylum, \$16149.48; Bishop Bowman Home, \$27728.40.

The motion picture industry had been for some time distributing films of a questionable nature, when in 1931 Dr. Twombly intensified his unceasing fight to preserve the morals of the young people and the manners of the country generally. Too many pictures, appealing to the lower side of human nature, were degrading the people—and were produced, he said, for mere profit and without regard for the social results which had to be paid for by the people. Feeling that it was high time to put new vigor into his campaign against the "movies," Dr. Twombly delivered a sermon in June 1931 on the topic—"The Moving

Picture Smoke Screen," copies of which then were in demand all over the country. The same year, Dr. Twombly referred, as a matter of interest, to the fact that 1600 copies of his circulars on the "movies" had been sent to the General Convention of the Church at Denver. He believed that these circulars were instrumental in promoting the passage of drastic resolutions to be submitted to Congress for the further regulation of the industry.

As the Great Depression was constantly increasing in intensity, the vestry near the end of the year decided to devote \$500 of the Bishop Bowman Home funds to the relief of needy families of the parish. When the question of the church budget was considered in 1931, it was suggested to the vestry that, since there would be a serious decrease of the income for the following year, immediate measures should be taken to decrease expenses. A committee, appointed to consider the problem, reported two weeks later that the estimated shortage would amount to \$1800 and recommended a reduction of all salaries of church employees of 10 per cent to 15 per cent. Dr. Twombly did not object to the reduction in his own salary, but opposed the cuts in certain other salaries as "not for the good of the church." Deciding to solicit the congregation for financial support, the vestry assembled a meeting of canvassers on April 26, and urged them to seek additional funds as an emergency gift to the church, in recognition of the 25th anniversary of Dr. Twombly's ministry at St. James'. Within a few weeks, it was announced that the canvass had raised about \$2000 more than was actually needed. But in 1933, which marked the depth of the Depression, the vestry finally was forced to decrease the budget—to \$16,000—by cutting expenses and by reducing the salaries of all church employees. Even this budget was difficult to maintain because the income of the trust funds suffered a severe decline. Because of the restricted withdrawals in force at the Farmers Trust Co. of Lancaster, operating on a restricted basis under an Act of Assembly which had been approved by the Governor after midnight in an attempt to avert a financial panic, considerable funds of the

church were tied up. To meet current expenses the Finance Committee was authorized on May 12, 1933, to negotiate a loan not to exceed \$2000.

The By-Laws were amended on June 5, 1933, to establish the office of Life Vestryman. Any member of St. James' Church who reaches the age of 70 and who has, prior to reaching such age, served 15 years, not necessarily consecutively, as vestryman shall become a life member of the vestry with all the rights and privileges possessed by elected members. Three men immediately became life members of the vestry: Dr. McCaskey, Mr. J. W. B. Bausman and Mr. J. E. Bowman.

By September, the financial situation of the parish was so critical that the Finance Committee was authorized to negotiate another loan of \$2000. As a consequence, the church debt was in a few months increased by \$4000, all of which was borrowed from the Conestoga National Bank.

In the spring of 1934, the financial situation of the church was as follows:

\$3600 owed to the Conestoga National Bank (The Woman's Auxiliary had paid \$400)
\$6601.25 owed to the Farmers Trust Co. after the church's restricted balance was applied to the debt of \$7960
\$504.27 interest owed on the debt to the Farmers Trust Co.

The situation became more serious when it was found necessary to provide new boiler equipment for the parish house at a cost of \$1127.49, on which \$500 was paid, with the balance of \$627.49 requiring payment in six months.

The Rev. Alexander Stevenson Twombly was invited by the vestry on June 1, 1934, to accept the position as assistant minister to his father. The call was for one year with the understanding that the new curate could resign at any time during the year, if he should receive a call elsewhere. One thousand dollars of his salary was paid by Dr. Twombly. The new assistant entered actively into the life of the parish—preaching, teaching, visiting, and helping to conduct the annual canvasses. He re-

mained at St. James' until October, 1937, when he accepted a call to St. Paul's Church, North Andover, Massachusetts.

In spite of the fact that the parish was hard pressed financially, it was decided to increase the missionary pledge for 1935 from \$3600 to \$4000, because the needs in the diocese and in the mission field throughout the world were constantly increasing. It was hoped that the church school would help the church to meet this increased obligation in 1935, as they had in 1934. The parish has always received a quiet satisfaction from its record of missions giving. For more than twenty-five years St. James' has never failed to meet its assessment, later its quota, for missions; and has been far ahead of any other church in the diocese in this respect. With Phillips Brooks, Dr. Twombly always said that if a church would be strong, it should contribute generously to missions—that a church is strong *because* it gives to others, *and not* that it gives to others because it is strong.

On April 25, 1935, the church owed \$10,700, of which \$7100 was owed to the Farmers Bank and Trust Co. and \$3600 to the Conestoga National Bank. At the same time certain investments made by the trustees of the endowment funds showed large depreciations in value—bonds of the Birdsboro Street Railway Co. originally worth \$2000 had depreciated in value to \$200, a result of financial manipulations when public utilities were pyramided into holding companies. Furthermore, the large investment in the stock of the Farmers Trust Company, which the church had had for nearly a century, was wiped out by the closing of that bank; and losses were suffered on mortgages placed by the Farmers Trust Co. as trustees. In addition, the income from the remaining assets of the church was at a lower rate.

Dr. John Piersol McCaskey, St. James' oldest and most prominent layman, died on September 19, 1935, just before his 98th birthday. He was senior warden of the church for 26 years and a vestryman for 68 years.

"Dr. McCaskey was the dean of Pennsylvania educators, and his activities had spread his fame from coast to coast."

For 50 years he had been a teacher and principal of the Boys' High School, and his prestige was so great that Lancaster's new high school, opened about two years after his death, was named in his honor. He founded Pennsylvania's Arbor Day observance, made music a regular course of study in the public schools, and published for a great many years the *Pennsylvania School Journal*. Dr. McCaskey was mayor of Lancaster for 4 years—1906 to 1910. His great influence on the community is typified by the affectionate manner in which his graduates referred to themselves as "Jack's Boys."

Late in 1935, the vestry attempted to pay the debts of the church by placing a mortgage on the parish house; but the plan was abandoned when Mr. William B. Arnold, a vestryman, reported, after investigation, that the northern half of the building was owned by the orphan asylum and that no deed could be found for the southern half and for the rectory. By the device of conveying that part of the property for which no deed existed to a "straw man" (Mr. Arnold himself), who then reconveyed it to the church officials, a record title was created, and a mortgage made possible. The vestry on March 25, 1936, resolved to make use of this new title by securing an \$8500 mortgage on the rectory. This money was used to retire a note at the Conestoga Bank and to reduce the debt at the Farmers Bank to \$2000.

At the same meeting, Dr. Twombly presented an offer from the church school to extend the tiling along the two sides of the church interior, the tiling to be about 15 inches high mounted on top of the brick wainscoating and to harmonize with the tiles in the chancel. It was hoped in this way to improve the architectural unity of the church, and by means of the tiling to enclose the nave with the choir and thus the congregation with the choir. Voting on the plan was delayed because of the opposition of some of the vestrymen and because of "certain violent opposition in the congregation." Some members of the parish objected to the plan for artistic reasons; while others believed that any extra funds should be used to reduce the debt

which was annually costing the church about \$500 in interest, rather than to beautify the building in "hard times."

Miss Daisy E. B. Grubb, for many years a devoted member of St. James' and of Hope Church, Mount Hope, died in 1936. She was the last member of a family distinguished in the community and the church. By her will, Miss Grubb gave St. James' Church her "rights and powers of appointment" to the use and occupancy of the room endowed by her in the Lancaster General Hospital. Her will also contained generous bequests to the diocese and to Hope Church, on her estate at Mount Hope.

Early in 1937, with the end of the depression in sight, the vestry came to the conclusion that the church should be free of debt. For this purpose, Gates, Stone, & Co. of New York, specialists in money raising enterprises, was employed to conduct a campaign at St. James'. Under the guidance of Mr. Olof Gates, the "Campaign of Progress," with Mr. John J. Evans as chairman and Mr. Harry C. Hambleton as associate chairman, was held from April 26 to May 3, 1937. Somewhat more than \$20,000 was pledged, of which about \$18,000 was ultimately paid, sufficient funds to make the required necessary repairs and to pay off all obligations of the church. As funds were received, the vestry apportioned 2/3 for debt reduction and 1/3 for repairs; and by January, 1940, the church debt was completely paid. Part of the money was used for a new brick pavement on Orange and Duke streets, for repairs to the rectory, and for new vestments for the choir.

The church school in 1937 paid the cost of changing the lighting system of the church. The clusters of globes on the posts at the pew intersections and those at the front above the choir were removed, and the lighting system in use at present was installed.

The charter of the orphan asylum was amended in 1937, so that the income from the endowment of the asylum might legally be used as the vestry had been applying part of it—to advance the moral and religious training of the youth of Lancaster.

A reception was given in May, 1937, to Dr. and Mrs. Twombly in honor of their 30 years spent at St. James'. This was a happy occasion, attended by the Bishop of the Diocese, the Rt. Rev. Hunter Wyatt-Brown, and by many members of the congregation; flowers decked the parish house auditorium, bright music was played, jovial speeches were made, both Dr. and Mrs. Twombly reminisced pleasantly, conscious of a work vigorously and faithfully done, and looked forward to happy days in their retirement. Mrs. Twombly was given a huge bouquet of red roses. All this happiness, however, was short-lived, for on Wednesday, January 19, 1938, the church and the community were shocked by Mrs. Twombly's death. Struck by an automobile while she was crossing Lime Street near Orange, she died in a few minutes. The loss of Mrs. Twombly was deeply felt throughout the community. She was an integral part of the parish life, for she was devoted to the church and the church school in which she taught for 25 years. She was universally beloved and admired for her keen intelligence and quick wit, for her gentleness, kindliness and devotion to others. The funeral service, conducted by the bishop, was a sad and moving experience to an immense congregation. Mrs. Twombly was buried at Plymouth, New Hampshire, near her childhood home and the place where she and Dr. Twombly had spent many happy summer vacations. On Sunday, January 30, 1938, Dr. Twombly was back at St. James', carrying forward God's work.

A new brick wall was erected in 1938 between the rectory yard and the churchyard, to complete the unity of the church and its yard. The wall was paid for by the church school, and represented another Birthday Gift to the King.

Dr. Benjamin Franklin Witmer, a vestryman of the church and former registrar, died on February 25, 1938. Dr. Witmer appreciated and loved the beauty and dignity of St. James', and wrote several articles on interesting features of the church.

The vestry met in special session on Sunday, February 26, 1939, immediately after the morning service. At this meeting

Dr. Twombly tendered his resignation, to become effective May 1st, the thirty-second anniversary of his first service as rector of St. James'.

Members of the vestry and, by invitation of the vestry, former vestrymen met in special session on March 3, to consider the resignation of Dr. Twombly and to lay preliminary plans for securing his successor. Out of consideration for his wishes and with much regret, the vestry accepted the resignation of Dr. Twombly. The vestry unanimously adopted an expression of their high esteem and warm personal regard for Dr. Twombly, and their keen appreciation of his 32 years of faithful and able service as rector of St. James' Church.

On May 1, 1939, Dr. Twombly preached his final sermon as the rector of St. James' Church. He said:

"There are some things near to my heart for which I hope this church will always stand.

"I hope St. James' Church will always want a free and unfettered pulpit.

"I hope that St. James' Church will always be in the forefront of the movement toward Church Unity by its truly brotherly spirit.

"I hope that St. James' Church will always stand for and give its influence for a juster economic order and a fairer distribution of wealth.

"I hope that St. James' Church will always stand not only for the conversion of souls but also for the conversion of the evil conditions in the community which prevent so many thousands of souls from ever having a fair chance to be converted.

"But this church is not going to stand bravely and truly for all these things unless its men and women really enter into Christ's life and consecrate themselves and all that they have to Him.

"That this church may so believe in Christ that in His strength it may do the greater works of which He speaks and become a greater power for good in Lancaster and in the world, is my most earnest prayer and hope—as I know it is the prayer of all of you who truly love and serve the Master in this old and dearly loved Sanctuary."

Before he left Lancaster, Dr. Twombly was given a reception which was attended by a great many people, citizens of the community as well as members of the church. As a parting gift from the congregation, who desired to show some appreciation of his great work, he received a handsome silver desk set, suitably en-

graved. This set, having been returned to the church by Dr. Twombly's sons, is still being used in the rectory.

The problem of selecting a successor to Dr. Twombly was a grave and serious responsibility. The vestry, with the help of all former vestrymen, decided to appoint a committee to choose a suitable candidate; and after careful consideration the following men were elected to this committee: Mr. John J. Evans, Sr., chairman; Mr. Charles L. Miller, vice chairman; Mr. W. Heyward Smith; Mr. C. Dudley Armstrong; and Dean Richard W. Bomberger.

On June 5, 1939, the vestry voted to place two windows in the west end of the church—one in memory of Dr. Twombly and the other of Mrs. Twombly. Members of the congregation contributed gladly to this project; and the windows were finally approved by the vestry and installed in 1941, at a total cost of \$1080. The dedication service was held on Sunday, June 15, 1941; the preacher was a relative of the late Mrs. Twombly, Dr. Nevin C. Harner of the Seminary of the Reformed and Evangelical Church, in Lancaster. These windows, together with the Katherine Evans Marshall windows which they complement, follow the 13th Century style of church windows, and are especially reminiscent of those in Chartres Cathedral. The windows were designed by Mr. Frank Ellsworth Weeder of Philadelphia, and fabricated by P. J. Reeves & Co., also of Philadelphia.

For three years after his retirement from the active ministry Dr. Twombly lived in New England. His sudden death on Tuesday, December 29, 1942, brought home to all who knew him a full realization of the usefulness, the courage, and the beauty of the life of this man of God.

The *Lancaster New Era*, of December 30, 1942, expressed editorially the sentiments of the whole community on the death of Dr. Twombly:

"Dr. Clifford Gray Twombly, retired rector of St. James' Episcopal Church, who died yesterday was once described as a militant pastor who carried the Bible in one hand a sword in the other.

"Certainly he was one of the most colorful, and forceful, figures who ever occupied a Lancaster pulpit. Through the Law and Order Society, of which he long was the motivating spirit, he fought ceaselessly against vice and gambling in all their ramifications.

"Lancaster is a better city because he was successful, and the fact that at the height of his career the community seemed to be divided into two groups—those who felt he was right and those who were just as convinced he was wrong—is wholly beside the point.

"He left his imprint on the community for good."

A Memorial Service for Dr. Twombly was held in St. James' Church on the second Sunday after the Epiphany, January 17, 1943, at four o'clock. The Reverend Henry B. Strock, D.D., Pastor of the First Presbyterian Church, paid tribute to Dr. Twombly's place in the community, and the Right Reverend H. Wyatt-Brown, Bishop of the Diocese of Harrisburg, commemorated his work as a clergyman in the church. Mr. George Rodgers, organist and choirmaster during most of Dr. Twombly's ministry, played the preludes to the service. The Reverend Canon Heber W. Becker, rector of St. John's Church, Lancaster, assisted in the service. The "Twombly Memorial Fund," to provide annually flowers for the altar, was established at this service. The church was filled to overflowing, many friends of Dr. Twombly not being able to get in.



*Jesus
in the
Carpenter
Shop*

*Baptism
of Jesus*

*Jesus
Preaching
by Sea
of Galilee*

IN HONOR OF
CLIFFORD GRAY TWOMBLY D.D.
RECTOR 1907-1939

*Jesus at
Pool of
Bethesda*

*Jesus and
Disciples
in Grain
Fields on
Sabbath*

*Jesus
Preaching
Sermon on
the Mount*



THE TWOMBLY MEMORIAL WINDOWS
(Installed 1941)

THE REVEREND ROBERT C.
BATCHELDER

1939 -

- 1939. Global War broke out
- 1940. Surrender of France and air warfare against Britain
- 1941. German attack on Russia
- 1941. Atlantic Charter formulated by Roosevelt and Churchill
- 1941. Sunday, December 7. Japanese attacked Pearl Harbor
- 1942. Fall of Philippines and East Indies
- 1942. Japanese advances halted by U. S. at Battle of Midway
- 1942. U. S. attacks for first time—at Guadalcanal
- 1942. Allies invade North Africa
- 1943. North African and New Guinea campaigns
- 1943. Conquest of Sicily and invasion of Italy
- 1944. Air warfare against Germany
- 1944. Naval advances in the Pacific
- 1944. Capture of Rome by the Allies
- 1944. Allies invade France. Liberation of Paris.

CHAPTER XVII

The Reverend Robert Charles Batchelder, 1939-

For the third consecutive time the vestry of St. James' Church turned to New England for its rector, and to a graduate of the Episcopal Theological School in Cambridge, Massachusetts. On September 18, 1939, the Rev. Robert C. Batchelder began his work as the rector of the parish.

The Service of Institution was held on the evening of October 5, 1939; and a reception for Mr. and Mrs. Batchelder followed the close of the service. At the request of the bishop, Mr. Batchelder has also taken charge of All Saints' Church, Paradise, Pennsylvania, since 1941.

Born at Medford, Massachusetts, on July 19, 1903, the son of Robert Charles and Augusta (Hadley) Batchelder, the Rev. Mr. Batchelder was graduated from Pomona College, Claremont, California, in 1926 with an A.B. degree; and from the Episcopal Theological School, Cambridge, Massachusetts, in 1929 with a B.D. degree.

Before coming to Lancaster, he served as junior assistant minister at St. John's Church, Waterbury, Connecticut; as rector of St. Stephen's Church, Ferguson, Missouri; and as assistant minister at St. Paul's Church, New Haven, Connecticut.

Mr. John Watts Baer Bausman, a vestryman for many years and senior warden, died on April 18, 1940. A man of sound judgment and unfailing integrity in the business world, a man who loved the fine arts, a man of generosity, he served his community and church well. By his last will he bequeathed \$5000 to the church, which was used by the vestry in 1941 to pay the orphan asylum for the ground on which the parish house stands.

The war in Europe was being waged fiercely in June 1940; France had fallen, and the German Air Force had begun the at-

tack on England. In this crisis St. James' Church offered to take care of several British children of St. Mary's Parish, Bedford, England, where the Rev. Mr. Batchelder had served as locum tenens in 1937. The evacuation plans, however, were finally cancelled by the English people concerned.

During the summer of 1941, the exterior of the church was pointed and the interior of the church redecorated at a cost of \$1500. The gold painting and the angels of the chancel were restored, and a heavy stencil was put around the windows in the nave. The artist was Mr. Leslie Nobbs of New York.

In 1941 Miss Ida Price, who had served the church as member and chairman of the Altar Guild for forty years, retired. She was succeeded by the present chairman, Mrs. Earl Shultz.

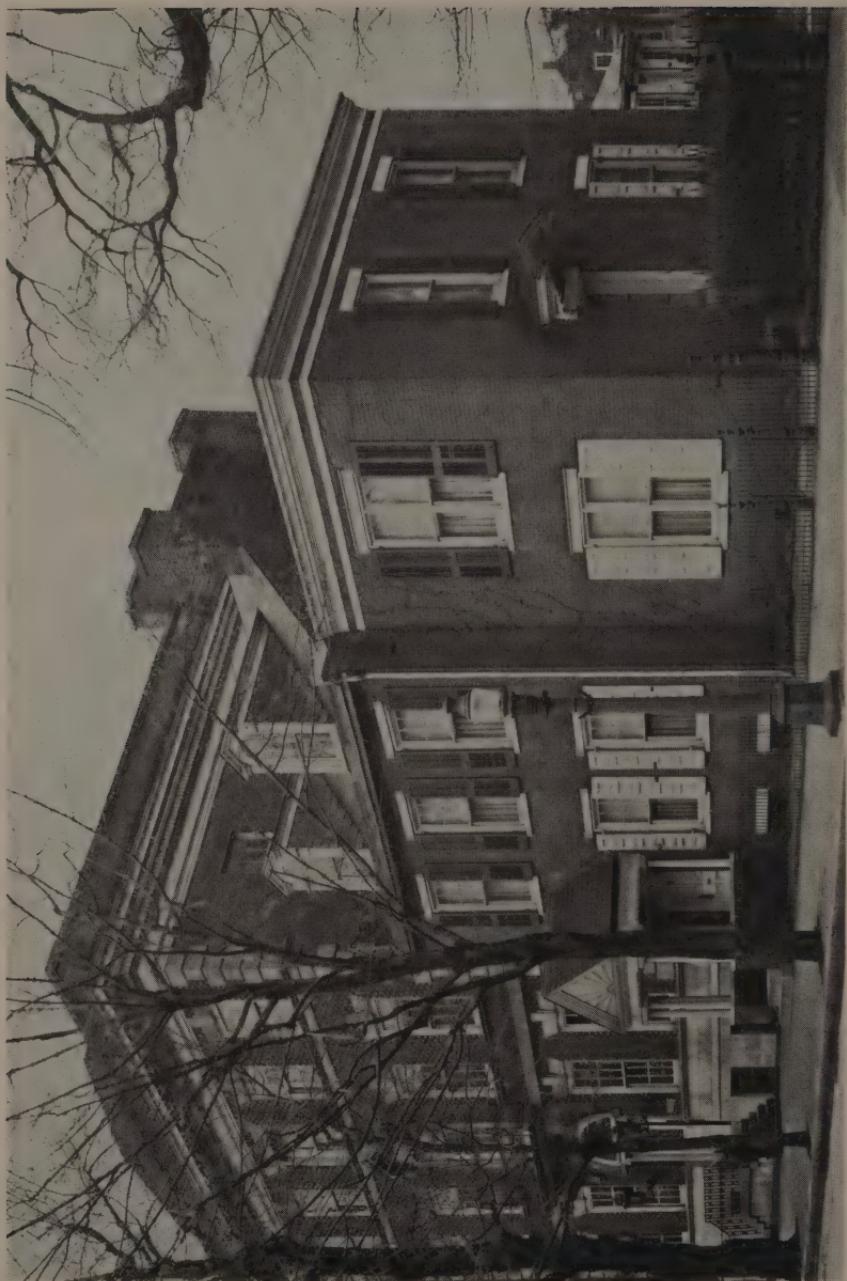
Mr. George B. Rodgers, organist and choirmaster for 32 years, retired in April, 1942. Under his leadership the music of St. James' Church reached a high point of excellence and gained recognition throughout the community. Among his most interesting activities was the choir camp which he conducted for the boys every summer. His first camp was held as Pequea, on the Susquehanna, in 1911. A few years later he changed the location to the town of Goldsboro, where he rented a cottage near the river. Finally he moved the camp to an old farm house on Schelleys Island, opposite Goldsboro. On this beautiful site he developed an excellent camp, which is still being used by the choir. In recognition of his devoted years of able service, the parish on April 26 tendered him a reception, at which Dr. Twombly was present and did honor to his former fellow-worker. Mr. Rodgers retired under a pension plan, devised by the vestry, by which he would receive half-pay for the rest of his years. A portrait of Mr. Rodgers seated at the organ was painted by Mrs. Charles S. Foltz and ordered to be hung in the choir room.

The war, having finally engulfed the United States, was beginning to influence the life of the parish. A service flag, containing an ever-increasing number of stars, was hung over the



ROBERT CHARLES BATCHELDER
Rector 1939-

THE RECTORY AND PARISH HOUSE (1914)



Orange Street entrance to the church. The threat of nuisance raids by enemy aircraft could not be discounted; and St. James' Church, like every other institution in the community had its air raid warden, whose duty was to procure equipment for protection against fire bombs and to prepare plans for the evacuation of the congregation in the event of an air raid during a service. The air raid warden for the parish was Mr. Charles L. Miller. At a Sunday morning service in December, 1942, the worshippers in St. James' Church were startled to hear the ominous wailing of the air raid sirens. Immediately the service was stopped, the choir marched out, and the congregation followed Mr. Greaves, the assistant minister, to the parish house. All plans were carried out carefully, calmly, and not without reluctance since the drill occurred before the morning offering had been received.

Members of the church were beginning to see action in the war against the Axis. J. Nevin Rentz landed with the Marines on Guadalcanal in the Solomon Islands on August 7, 1942, in the first attack on the Japanese. Although slightly wounded, he served throughout the Guadalcanal Campaign, until the Marines were relieved by the Army. In the subsequent campaign on New Britain Island, he received the permanent rank of captain. Another member of the church and, like Capt. Rentz, a former member of the choir, Robert Gelhard, took part in the operations around Guadalcanal. Seaman Gelhard was sent back seriously wounded to the United States, after his ship, the cruiser *Vincennes*, while trying to protect the Marines on Guadalcanal, was ambushed and destroyed by the Japanese at the Battle of Savo Island. Among all the units opposing the Japanese, none caused them more trouble than the air forces. Staff Sergeant Paul B. Souder, Jr., of St. James' Church, was a member of the famous 19th Bombardment Group in the South Pacific in the early days of the war.

During the war Charles S. Foltz, a member of the church, was a correspondent of the Associated Press in Madrid, Spain. From

this vantage point, he was able to send to this country interesting articles on the situations that existed in Europe.

Thomas Franklin Bausman, Jr., grandson of the late J. W. B. Bausman, was the first member of St. James' Church to die in either of the two World Wars fought by the United States. On March 5, 1944, "Tommy" Bausman, private first class of the United States Marine Corps, suffered instant death from a gun shot wound while he was in action in the South Pacific, after two previous campaigns against the Japanese. A graduate of the Haverford School, he was 22 years old at the time of his death.

While the young people of the parish were doing so much for their country and for the cause of freedom everywhere, the church back home tried to help them in every way possible. Members in the armed forces received communications keeping them informed about the parish activities. The parish house was put at the disposal of the Lancaster Chapter of the Red Cross, to be used as a place where citizens might contribute to the Blood Donor Campaign. The plasma thus obtained gave those who were seriously wounded a chance for life. The Red Cross made good use of the parish house for this purpose throughout the war. The wives, mothers, and sweethearts of men from St. James' in the armed forces organized a "Service Club" on January 31, 1943. The women met for companionship and work; they sent postcards, remembrances, and Christmas gifts to the men, and held suppers to obtain money for their projects. The club has been directed by Mrs. Paul B. Garrison since its inception. Messages of church life in England during the war were brought to the congregation by the Rev. John W. Stow, a chaplain in the Royal Navy, and by the Rev. Michael Coleman, Vicar of All Hallows Church, London, destroyed in the bombings.

The church received a number of new members in 1942, when the Radio Corporation of America opened its new plant in Lancaster. Many people, attracted by opportunities for work, came to Lancaster from other communities and thereby added

appreciably to the city's population, which according to the 1940 census amounted to 61,345. St. James's Church benefitted in a noteworthy fashion from this increase, receiving the largest group of new members, outside of the confirmation classes, since 1929, when the Armstrong Cork Company, manufacturers of linoleum and cork products, moved their general offices from Pittsburgh to Lancaster.

Another effect of the war was the continued use of the street cars, which had been rapidly giving way to motor buses. The shortages in tires and gasoline affected public transportation as well as private, and brought back the trolley cars to some of the lines which had been abandoned.

Mr. Richard P. Shirk was employed as tenor soloist in September, 1942, succeeding Mr. Hambleton who had resigned in the spring. Mr. Shirk, like his predecessor, had sung in St. James' choir as a boy.

Another old painting of the church, executed in 1844 by E. R. Hammond, was received on October 2, 1942, from Mrs. Joseph B. Hutchinson of Bryn Mawr. It was stipulated that if the church is ever inclined to dispose of the painting it is to be given to the Lancaster County Historical Society. The gift was made in honor of Mrs. Hutchinson's great grandparents, George Louis Mayer, a vestryman 100 years before, and Mary Carpenter Mayer. At present, this painting hangs in the rectory.

Mr. William M. Hall, a vestryman and registrar of St. James' Parish, died on October 26, 1942, after many years of consecrated work as a teacher of boys. A graduate of Lehigh University, he was a teacher at the Yeates School, but later became the assistant principal and an instructor of mathematics at Franklin and Marshall Academy, where he taught generations of Lancaster's citizens. Mr. Hall, who was deeply interested in music, was a member of St. James' Choir at his death, and had occasionally substituted as organist.

Miss Margaret B. Rawn, the parish visitor, received the following tribute in the calendar of St. James' Church for Trinity

Sunday, June 20, 1943:

"This summer Miss Margaret B. Rawn completes 25 years of wonderful service as the parish visitor. We are especially grateful for her devotion to the sick, the aged, and the youth of the church. Her ministry has brought a richness to our entire parish life, and we all salute her as she starts her next quarter century."

The Rev. Lyman B. Greaves on September 19, 1943, who had been assistant minister since July 1, 1942, resigned to accept a call to St. George's Church, Nanticoke, Pa. The resignation was accepted by the vestry with deep regret, for Mr. Greaves' work in the church, especially with the Young People's Club, had been of high order; the best wishes of the entire congregation went with him and Mrs. Greaves, who had been Miss Jane Bradshaw, a member of St. James'. Mr. Greaves and the vestry all felt that he was greatly needed elsewhere, since the war had caused vacancies in many small parishes throughout the nation.

The Girl Scouts of St. James' Church were organized in 1943, under the direction of Mrs. W. B. Franklin, Jr.

Mr. Frank A. McConnell assumed his duties as organist and choirmaster of St. James' Church on February 1, 1944. Mr. McConnell, formerly the assistant at St. Thomas' Church of New York City, is an effective leader and a musician of the highest type, a Fellow of the American Guild of Organists. The annual Lenten Organ Recitals, begun by Mr. Rodgers in 1911, and continued since then without interruption, were played in brilliant fashion by Mr. McConnell. The predecessor of Mr. McConnell was Mr. Hart Giddings who served from June, 1942, to October 31, 1943.

In February, 1944, an inventory of the antique furniture possessed by the church was prepared by Mrs. Charles L. Miller with the help of Mr. Henry Slaugh, an authority on antiques. Some of the interesting pieces include Chippendale and Hepplewhite chests of drawers and Windsor chairs—all made in the 18th century. These rare antiques came into possession of the parish by way of the Bishop Bowman Home, which had been furnished

by the inmates or residents, each preferring to spend the last day amid familiar home surroundings. The furniture thus automatically became the property of the Home and finally of the church.

In April, 1944, Robert H. Borger, a member of St. James' and a former soprano soloist of the choir, died in California at the age of 40. For almost 20 years he had been trumpeter and vocalist with several nationally known dance orchestras.

The 200th Anniversary of the founding of the parish occurred October 3, 1944; and special efforts during the year have been made to celebrate the event in a manner worthy of the church.

H. M. J. Klein, Ph.D., Audenried Professor of History at Franklin and Marshall College, preached on the past of St. James' Church on January 20, 1944. "St. James' Church—Looking Back."

The rector, on January 27, 1944, preached on St. James' Church in the future. "St. James' Church—Looking Ahead."

T. Tertius Noble, Mus.D., eminent composer, organist, and choirmaster—formerly of York Minster, England, but more recently of St. Thomas' Church, New York—directed the choir and played the organ on Sunday, February 20, 1944. At both services all the musical selections were compositions of Dr. Noble's. After the evening service a reception was held in the parish house for Dr. and Mrs. Noble and for Mr. McConnell and his mother.

A union service was held with St. John's Parish in St. James' Church on April 30 at 6:15 P.M., when the sermon was preached by the rector of St. John's, the Rev. Canon Heber W. Becker. The two choirs—St. James' and St. John's—sang beautifully and reverently, under the direction of Mr. McConnell, and with the assistance of Mrs. Harry Altenderfer, organist of St. John's.

The Diocesan Convention was held at St. James' Church on May 23 and 24, 1944. This was the first Convention held under the leadership of the new bishop of Harrisburg, the Right Rev. J. Thomas Heistand, who as a boy had lived in Lancaster. The sermon on May 23 was preached by the Right Rev. Robert E. L.

Strider, bishop of the Diocese of West Virginia and president of the Province of Washington, of which the Diocese of Harrisburg is a part.

On Sunday, May 28, at 4 P.M., a special service was held in St. James' Church by the Lancaster Chapter of the Pennsylvania Society of the Sons of the American Revolution as part of the 200th Anniversary celebration of the church. The address was delivered by the Hon. William H. Keller, of Lancaster, president judge of the Superior Court of Pennsylvania. Honor guests included the members of the Color Guard of the Philadelphia Chapter, and the ministers of Lancaster churches founded during colonial times. The service, conducted by the rector, opened with a procession of the Color Guard, preceded by the choir, officiating clergymen, and visiting ministers. The Color Guard formed a double row in the main aisle of the church, through which marched the members of the local S. A. R. Chapter. Near the close of the service, there was a presentation of colors, a commemoration of the early patriots of the parish, and the sounding of taps.

The Synod of the Province of Washington was held at St. James' Church on October 17, 18, and 19, 1944. This province includes the states of Pennsylvania, Delaware, Maryland, Virginia, West Virginia, and also the District of Columbia. Among the speakers at the Synod were the presiding bishop of the Episcopal Church, the Right Rev. Henry St. George Tucker, and the Rt. Rev. Angus Dun, bishop of Washington. The parish was assisted by the members of St. John's Church in entertaining the two hundred and fifty delegates and guests from other communities.

The parish house in 1944 is no longer adequate to meet all the needs of the church. It is felt that the church school in particular needs more equipment and better accommodations, if it is to progress, or even maintain its efficiency. No improvements had ever been made to the parish house since its construction in 1904; so it is obvious to the congregation that what

was suitable 40 years ago can not be considered adequate today. Therefore the vestry is making an effort whereby it is hoped to obtain the funds for some future renovations. The congregation is being asked to give United States Government bonds to the church as a "Birthday Gift," to be used at maturity to improve the parish house. Plans for the changes are being prepared by Mr. Ross Singleton of Lancaster, with Wenner and Fink of Philadelphia as consulting architects.

Far-reaching changes in the charter of the church were adopted by the vestry at its meeting on June 19, 1944. The rotation of vestrymen, practiced as an agreement for many years, was finally made official by these amendments, written by Charles L. Miller, Esq., who for almost 20 years had been the leader in the movement to democratize the government of the church. By means of the amended charter, which specifies that two years must elapse between the terms of elected vestrymen, it is hoped that more individuals at various times will become vestrymen and thereby develop a sense of responsibility for the welfare of the church.

On June 6, 1944, the Allied forces made their historic landing on the northern coast of France. The electrifying news was received by the people of the United States with mingled feelings of anxiety for their loved ones, of grimness for the fight that was just beginning, and of hope for a better world to come. Sporting events were cancelled and many theaters were closed, because such pleasures were considered trivial in comparison with the sacrifices being endured by the men in uniform. Prayers were read in factories, in trains, in planes, in schools that this nation might always stand for the Hard Right as against the Easy Wrong; that our men might fight the good fight for Right in life, or if need be, like the Son of God, in death; and that God in the way His wisdom sees best might preside over the destiny of the nation with Divine Grace. Early in the morning and throughout the whole day, people came to St. James' Church for a quiet period of prayer; and at noon and again at 6 P.M. the

rector held special services for intercession and the strength which comes only from God. In the evening, radio speakers called on the American people to remember their country's history and to rise to the occasion in this great national crisis. After programs featuring patriotic American songs, such as *The Time is Now*, *The Battle Hymn of the Republic*, *Over There*, and songs of the service branches, President Roosevelt read the prayer which he had especially written for D-Day. *Onward, Christian Soldiers* by Waring's Pennsylvanians closed the programs of this inspiring but fateful and solemn day.

Among the earliest to land on a beach in Normandy was Christian L. Martin, Jr., of St. James' Church. After being wounded by shell-fire on June 6, Capt. Martin was sent back to England for recovery; but nine weeks later he returned to duty in the attack on Germany.

Just as the United States is using its strength and influence to liberate mankind everywhere, so St. James' Church must use all its energy for the peoples' welfare if the next 200 years are to be as successful as those in the past. If it is to continue to exist or even to justify its existence, the church must obey the Will and do the Work of God.



ST. JAMES' CHURCH (1944)

WHAT OF THE FUTURE OF ST. JAMES' CHURCH?

Will the church in the next 200 years accomplish more than it did in the past? Such a possibility can indeed become a certainty, provided that the commandments of God are obeyed. The church of Christ must ever look for a definition of its task to the pages of the Bible.

"Seek ye first the kingdom of God and his righteousness." Matt. 6: 33.

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. 22: 32-40.

"If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also." I St. John 4.

"Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25: 40.

"Be ye doers of the word, and not hearers only." St. James 1: 22.

Jubilate Deo. Ps. 100

"O be joyful in the Lord, all ye lands: serve the Lord with gladness, and come before his presence with a song.

"Be ye sure that the Lord he is God; it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.

"O go your way into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and speak good of his Name.

"For the Lord is gracious, his mercy is everlasting; and his truth endureth from generation to generation."

The story of St. James' Church is brought to an end with a prayer:

O God, our Creator and Father, we beseech Thee to behold with Thy love and favor, the portion of Thy family gathered together in St. James' Church. Strengthen each member with greater understanding of Thy Word, and a firmer faith in Thy Goodness. Bind ever closer the bonds of our fellowship with Thee and with one another. Through breaking of bread and constant prayer may we be filled with Thy Spirit and glad to do Thy Will as followers of Thy Son, Jesus, the Christ, in Whose name we pray. Amen.

APPENDIX A

Music and Choir

For many years music has been a prominent feature in the services of St. James' Church. When the original stone church was torn down and replaced by the brick edifice in 1820, the church organ was placed in the rear gallery. The organist was George Bechtel. Air for the organ was supplied by bellows, pumped by the sexton. In 1845, when alterations were made in the church, new bellows were installed in the organ. At the same time the instrument was insured for one thousand dollars.

When extensive additions and alterations were made in the church building in 1878, including the removal of the gallery, a new Hook and Hastings organ was bought for \$2750.00. The old organ was installed in St. John's Church by William A. Atlee; and after eight years, it was removed to St. Mark's Episcopal Church, Johnstown, where it was destroyed in the great flood of 1889. A new organ chamber and chorister vesting room were constructed and a water motor installed. Since that time frequent and extensive changes and enlargements in the organ have been made, so that the instrument is today one of good quality. The present organ was rebuilt in 1918 by the Hall Organ Co. at a cost of \$10,000.

At times the duties of the organist and the choirmaster were in different hands, but in more recent years both positions have been filled by the organist.

The choir of St. James' Church consisted of adults until the rectorship of the Rev. Cyrus F. Knight, when a boy choir was trained for the church service by the organist and chorister, George H. Samson.

On February 28, 1823, a long editorial appeared in the local papers on the merits of Mr. Dyer's music in St. James' Church. He advertised a course of lessons in vocal sacred music to be held in the school room attached to the church building.

On March 7, 1823, the following announcement of an oratorio in St. James' Church was printed:

“ORATORIO”

“The Handelian Society of this city respectfully announce to their friends and the public, that an Oratorio, or concert of sacred music, vocal and instrumental, will be performed by them in St. James's church, on Tuesday evening next, March 11th, under the direction of

Mr. Samuel Dyer, professor of music, assisted by several gentlemen, amateurs from Lititz, who have kindly consented to render their services on this occasion."

On January 9, 1824, the following announcement appeared in the *Lancaster Journal*:

"On Sunday evening next, there will be a discourse and collection, with appropriate anthems, in Saint James's church, in this city, in aid of the suffering Greeks."

On April 1, 1825, the following announcement appeared in the same paper:

"DIED"

"In Philadelphia, on the 21st ult. in the 74th year of his age, John J. Husband, a native of Plymouth, England, well known as a teacher of vocal music in this county, and for the last 15 years, clerk of the Episcopal church of St. Paul's, in the city of Philadelphia." At one time he had been the director of music and the clerk of St. James' Church.

On June 10, 1825, the following announcement appeared in the same paper:

"CHURCH MUSIC"

"The subscriber respectfully informs the Ladies and Gentlemen of the city of Lancaster, that he proposes to open a Singing-School at the Sunday school house of St. James's church, tomorrow evening at 7 o'clock. The lovers of Church Music, of all the religious denominations in this place, are respectfully solicited to attend."

"Joel Harmon"

On August 24, 1849, the vestry passed this resolution:

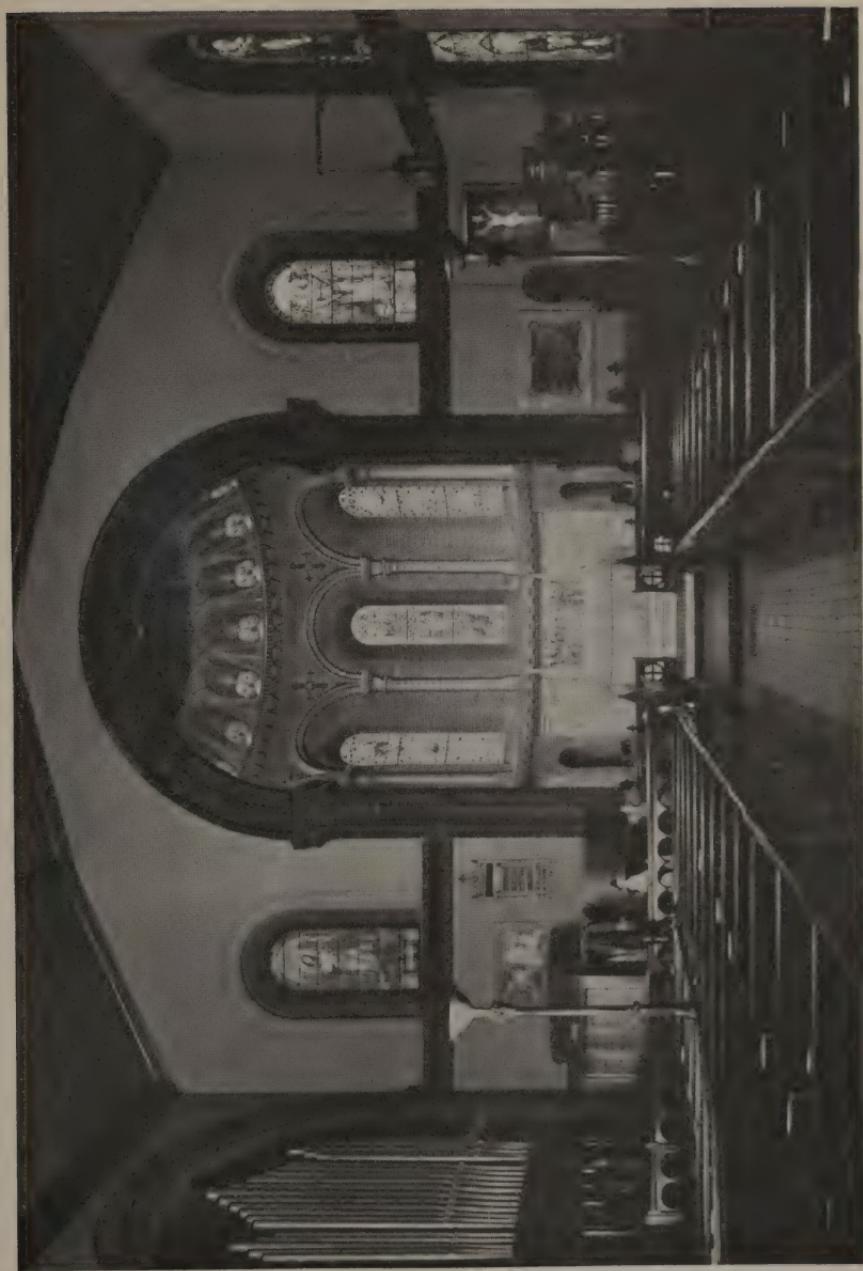
"That the vestry have heard of the resignation of Mr. Damant, the organist, with the liveliest regret."

In 1895 the minutes record that:

"The vestry of Saint James's church, Lancaster, Pa., desires to place upon its minutes its high estimation of the services of Mr. E. Wesley Pyne, the late organist of the parish, who entered into rest on Monday, June 17, 1895."

From the St. James' Kalendar of November, 1902, we learn that the new organist and choirmaster, Mr. J. Power Symons, was a pupil of Dr. Turpin, the head of the Royal College of Organists and of Trinity College, London. He was a member of the Royal College and the Guild of Organists, London. Upon examination he was appointed a member of the Executive Committee of the American Guild of Organists. Mr. Symons was a licensed layreader of the church.

The organist and choirmaster of St. James' Church longest in years of service and one of the most capable in the long list of musicians that served the parish, was Mr. George B. Rodgers. He came to the



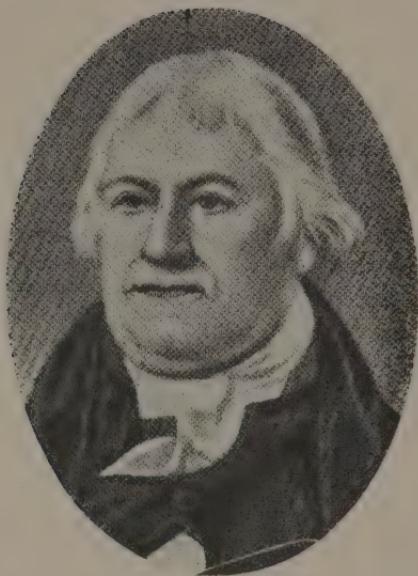
THE CHURCH INTERIOR (1914)



ST. JAMES' CHOIR—EASTER, 1912



BISHOP BOWMAN CHURCH HOME IN 1900



JASPER YEATES

parish in 1910 and gave thirty-two years to the music of the church. He trained hundreds of boys for the choir. Many of the leading citizens of the community continue to speak of his personal influence upon their lives when as boys they sang in St. James' choir. For many years he conducted a boys' summer camp, collected and furnished a boys' library in the parish house, opened his rooms for fellowship, games and recreation, took a personal interest in each boy; and he became guide, philosopher, and friend to a whole generation of boys in the church and in the community.

On the last Sunday in April, the 26th, 1942, the date of his retirement, the congregation of St. James' Church honored Mr. Rodgers for thirty-two years of service as choirmaster and organist with a reception in the Parish House at which the vestry, the congregation, and members of present and former choirs of the church paid him a glowing tribute.

On July 1, 1942, Mr. Hart Giddings succeeded Mr. Rodgers as organist and choirmaster, coming to St. James' Church from a similar position at St. John's Church at Far Rockaway, Long Island. He resigned December 10, 1943.

On February 1, 1944, Mr. Frank A. McConnell became the organist and choirmaster of St. James' Church. Mr. McConnell, a Fellow of the American Guild of Organists and a pupil of Dr. T. Tertius Noble, was the assistant to Dr. Noble at St. Thomas' Church in New York City.

APPENDIX B

Bishop Bowman Church Home

The Bishop Bowman Church Home was founded in 1850 for the purpose of providing a comfortable home for the sick and poor of the parish. The Home was located on Orange Street, east of the church-yard and not far from the present Community Building. A stone, placed in the wall of the building, bore the inscription—

"BISHOP BOWMAN HOME
FOUNDED A.D. 1850

'Inasmuch as ye have done it unto one
of the least of these My Brethren, ye have
done it unto Me.'

This stone is now in the basement of St. James' Church.

When the Church Home was filled to capacity, the operating expenses amounted to \$750 a year in cash. The families of the parish kept the Church Home supplied with donations from garden and pantry.

In 1916 the Bishop Bowman Church Home was sold, and a modern building was erected on the site. The corporation, however, is still in existence; and the income from the invested funds is used for the support of a parish visitor, and for the care of the aged, sick, and destitute people of the community.

APPENDIX C

Orphan Asylum of Lancaster

The Act of Incorporation for the Orphan Asylum of Lancaster was passed by the Pennsylvania Legislature on April 4, 1838. The Rector and members of the vestry of St. James' Church and their successors in office were constituted a body politic and corporate, by the name and title of "*The Trustees of the Orphan Asylum of Lancaster.*" The state treasurer was authorized to pay to the trustees the sum of \$1000.00 per annum for the term of ten years, provided that the relief afforded by the institution should not be confined to the orphans of any particular sect or religious denomination, but should be extended to destitute orphans in the city and county of Lancaster, without regard to the religious opinions or professions of the parents.

Land for the orphanage was secured on April 1, 1848, when the trustees purchased from Nathaniel Ellmaker and his wife for the sum of \$721.46 a tract of ground on North Duke Street near St. James' Church. The property on which the orphanage was built had a front of 24 feet and 4 inches on North Duke Street and adjoined the parish school building.

The orphanage was thus located in one of the two small buildings which stood where the parish house stands today; but in its later years, it occupied the top floor of the present parish house.

The corporation is still in existence. The treasurer of St. James' Church gives an annual account of the receipts and disbursements of the invested funds of the Orphan Asylum of St. James' Church. The income from the trust funds for a number of years has been used by the parish for special philanthropic purposes—"to promote the physical and spiritual well-being of the youth of Lancaster."

APPENDIX D

The Yeates Institute

The most influential venture in the field of Christian education made by St. James' Church was the establishment and maintenance of the Yeates Institute, an historic old school which became widely known for high grade classical training of boys. It had a long and eventful history and was among the first boarding schools of the Episcopal Church in the United States. Founded in 1857 it was first known as Yeates Institute of Lancaster; but by an amendment to the charter in 1903 it became the Yeates School for Boys. From 1919, when it was taken over by the Diocese of Harrisburg, until its discontinuance in 1928 it was known as the Yeates Episcopal School of Pennsylvania.

The influence of Bishop Bowman induced Miss Catherine Yeates to establish the school and endow it in memory of her father, the Honorable Jasper Yeates, Judge of the Supreme Court of Pennsylvania and warden of St. James' Church for many years.

In consequence of the interest developed by Miss Catherine Yeates in the possibilities of a school, the following agreement was drawn up:

"Whereas, the said Catherine Yeates, desiring to promote the cause of religion, piety, and learning, and at the same time to manifest her veneration and love for the memory of her honored father, Jasper Yeates, and brother, is willing to devote the whole of her interest in the aforesaid devise to the founding and establishing of a Seminary in the County of Lancaster, to be called the Yeates Institute of Lancaster, application has been made to the Common Pleas Court of said County. It is further agreed to give yearly the sum of eight hundred dollars, the same to be continued until the above mentioned devise shall take effect in possession and become available to the said Catherine Yeates and her assigns."

In accordance with this action, Yeates Institute was incorporated on August 18, 1857, by the Lancaster County Courts. The trustees were seven in number, all appointed by the vestry of St. James' Church, the rector being an ex officio member.

Yeates Institute was opened in October, 1857, with the rector of St. John's Church, the Rev. Theodore A. Hopkins, serving as the first headmaster. On April 7, 1860, the Rev. Mr. Hopkins resigned his position in the school because he felt that Miss Yeates' desire to add a teacher in the theological department was not justified by the available funds. The school at that time had fifty-two pupils.

A few months thereafter, the board received word that, through the death of Mrs. Burd of Philadelphia, the legacy transferred to the board by Miss Yeates had become available. The property occupied by the school, at the corner of Chestnut and Charlotte streets, was purchased in January, 1861; but, probably because of the Civil War, the school was closed until November 1, 1863. Meanwhile Bishop Bowman had died, but before his death he had prepared a statement relating to the purpose for which Yeates Institute was established.

This statement adopted by the board on September 23, 1862, declared that—

The maximum standard of attainment is to be that required for admission to the Freshman Class in any of the best colleges.

The principal, who must be a clergyman, will pay special regard for the religious and moral training of the pupils, according to the principles of the Protestant Episcopal Church, and will direct the attention of the pupils to the Christian ministry.

The principal agrees to receive five pupils, nominated by the founder—subject to the approval of the president—to be prepared for the ministry. "The board may set aside \$600 per annum, or more to be paid the principal for their instruction."

When the school reopened on November 1, 1863, the Rev. J. Isidor Mombert was president of the board of trustees; and the Reverend J. H. Babcock became headmaster. Another effort was made to turn the school from a purely classical institute into a school for imparting theology; but the board decided that the funds could not be used for purposes other than classical and academic instruction. Since this decision was unsatisfactory to the founder, the school was closed and the property sold to Mr. Thomas E. Franklin; the board, however, continued to meet annually.

Then a committee was appointed by the Convention of the Church to consider the advisability of establishing a diocesan school for boys within the bounds of central Pennsylvania. The whole matter was submitted finally to the vestry of St. James' Parish. Meanwhile the school remained closed, and the funds accumulated to the extent of \$45,000.00. On June 8, 1878, the board resolved that Yeates Institute be reopened as a school for boys and that Mr. John G. Mulholland become headmaster. A building was leased on North Duke Street for two years and the school prospered. The trustees then purchased a property at the northeast corner of Duke and Walnut streets, which was first occupied by the school in 1880.

In 1882 Mr. Mulholland reported two assistant masters and forty-four pupils. The Reverend Lucius Martin Hardy, ordained deacon in St. James' Church, served as assistant rector and became headmaster of the Yeates School for Boys in 1883. He was succeeded by the Rev-

erend J. K. Boyd and the Reverend Mr. Hooper who remained at its head until the time of his death in 1897. At that time the school had three teachers and thirty-five pupils. Under the later administrations of Dr. William Francis Shero and Dr. Frederic H. Gardiner, the school reached an enrollment of one hundred students, and attained its highest efficiency. Many notable persons were graduated, and its high standards were widely recognized in academic circles. Under the influence of Dr. W. F. Shero the school was moved out on the Fruitville Pike. This change was a decided advantage, for it gave the boys an athletic field. Dr. Shero later accepted a call to St. John's Church, Lancaster, and remained as rector there for a number of years.

The Reverend Frederic H. Gardiner, who was chosen as headmaster of the Yeates School in 1899, brought to his new work an ability and enthusiasm which were widely recognized. He introduced new methods, attracted pupils from the metropolitan area, and endeavored to build up an endowment in order to make the school permanent. In the fall of 1899 the board of trustees bought a beautiful site for the school at Greenland along the Lincoln Highway east of Lancaster. The property was known as the Eshleman Mill. Here was a group of buildings surrounded by 107 acres of land in the heart of the richest and most fertile region of America. Among the buildings was an old colonial house of the Georgian type beautifully and substantially erected early in the nineteenth century. The old mill was changed into a dormitory. The smaller houses became homes for the teachers. The barn was transformed into a gymnasium and an art room. There were trees everywhere and a beautiful stream running through the campus. There was something idyllic about the location. The boys who came to the Yeates School under Dr. Gardiner received careful training and acquired high standards of scholarship and character.

But troubles lay ahead. The headmaster's house and the records of the school were destroyed by a disastrous fire. After the structure was rebuilt, a cloudburst ruined the property. The banks of Mill Creek were not high enough, and the water overflowed the whole territory surrounding the school and completely gutted the buildings. Dr. Gardiner became discouraged and resigned, and was succeeded by Mr. J. H. Schwacke of New York, who was later ordained. The registration seriously diminished for some years. Then it increased under the capable administration of the Reverend St. John Rathbun as headmaster.

In 1919, although the school was taken over by the diocese, it began to decline again, until the situation became so discouraging that the property was leased to various educators.

In 1928 at a meeting of the board of which Bishop Darlington, of the Diocese of Harrisburg, was president, it was unanimously decided to apply for a decree of dissolution. The corporation in its petition

to the court to end the charter granted in 1857 stated that there were no debts and liabilities and no taxes due to the state, county, or township. The Lancaster County Court set Saturday, April 26, 1930, for the hearing of the petition. The buildings were sold by the diocese and are now the property of the Old Mennonites, who are using them for educational purposes.

The sentiment of the community at the closing of the Yeates School is expressed in the following editorial taken from the *Lancaster New Era* of October 31, 1928:

"Yeates School filled an important niche in the educational life of this community. It served a mighty purpose while located along the Fruitville pike and prepared many boys for college and university.

"In recent years, however, the school has not prospered, largely because of competition with nearby institutions. And so it will be sold and the proceeds used for the establishment of a similar school elsewhere.

"Yeates is remembered as a distinctly cultural center of learning. Headmasters and principals of former days knew how to train boys and make them into better men.

"Action of the board of trustees is in line with sound business, and yet the passing of Yeates from this community is mingled with regrets. It could not be otherwise."

APPENDIX E

Memorials in St. James' Church

Some years ago a correspondent of a metropolitan newspaper described the beauty of old St. James' and recorded the impression that the interior of the church made upon him, a casual visitor. He wrote, "St. James' seems to me to be architecturally unique. A plain old meeting house of a century ago has been transformed into a romanesque church of uncommon dignity, with a brick campanile that is among the most beautiful in the state and an apsidal chancel more suggestive of Lombardy than of Lancaster. With a pretty churchyard, enclosed by the church and the rectory, and filled with interesting old tombstones, the whole effect is one of great antiquity. The interior is equally unusual. There are few churches in the commonwealth at once so simple and so rich, so comfortable and so strictly ecclesiastical. The whole decorative treatment accords with the bold structural changes which the architect achieved when he transformed old St. James' into what is now the artistic pride of Lancaster. The chief feature of the interior is the group of windows that are the pride of the old church. This admirable series of stained glass memorials are from the most noted manufactoryes of the Old World."

The beautiful group of apse windows erected more than threescore years ago form a unit. Their color is gorgeous yet solemn. They are truly the story of religion in stained glass, and give to the chancel the sense of quietness, peace, and beauty, which aids the worshiper in hearing the still, small voice of God.

A writer in the *Episcopal Register* who had given considerable attention to the subject of symbolic church ornamentation expressed this favorable opinion on the five windows surrounding the apse.

"The fifteen medallion pictures of the style appropriate to the single-light, round-arch window, have been painted in England by artists of the highest repute, amongst them Wailes of Newcastle. They have been prepared under the careful instructions of Mr. J. C. Spence, of Montreal; and his success in obtaining the tone and color suited to our warmer light, points him out as one in whose judgment and management, those engaged in the not very easy task of securing really good work from abroad, may put just reliance. The cold sky of England necessitates the introduction of a mass of white light into their glass, which without the modification required by our brighter sun, has caused much disappointment at the effect of many windows of most excellent workmanship in themselves, which have been imported.

Mr. Spence has, we think, been most happy in making this modification. The setting and border of the medallions and the finish of the windows, were entrusted to Mr. Spence himself, and the manner in which he has sustained the close and severe comparison with the best foreign work, without any appearance of patching or inequality, places his establishment in the front rank on this side of the Atlantic for excellence of execution and artistic taste.

"The subjects are throughout treated in the quaint, antique style peculiar to glass painting, but with correct drawing and expression and a graceful disposition of the draperies, while the lustrous color, and harmony of tone, are admirable.

"It would be difficult to assign the palm to any one window of the series, as here and there a more telling group is counterbalanced by its neighbor in some other feature. They are to be considered as a whole. Their pomp of color is yet solemn in its gorgeousness, the true 'religious light' of the 'storied window.' In the general effect, and in the splendid ruby and emerald tints of such a group, for instance, as the Annunciation, they are not inferior to any glass we remember to have seen; while in the quality and luminousness of the blue, as well as the absence of sombre shades, and of an over abundance of white and gray, we think them decidedly superior to much of otherwise very superior work which has been sent to this country by the best English houses."

The Five Apse Windows of St. James' Church

Designed by Mr. J. C. Spence of Montreal, in 1880
Medallions—made in England by Wailes of
Newcastle

North—St. James, the Apostle, for whom the church is named

Top—Martyrdom of St. James the Apostle. Acts 12:2.

Center—Jesus conferring title of Boanerges (Sons of Thunder).
Mark 3:17.

Bottom—The Transfiguration (when he was present). Mark 9:2-13.

Gift of Clement Grubb in memory of his mother.

South—St. James continued

Top—St. James with Jesus at raising of Jairus' daughter. Mark 1:
16-20.

Center—St. James with Jesus in Garden of Gethsemane. Matt. 26:
36-46.

Lower—Calling St. James from fishing. Mark 5:22-24.

Gift of Hon. G. D. Coleman, in memory of Mrs. Ann Coleman.

Center Window—Three stages of Jesus' life

Top—Resurrection. St. Luke 24:3-4.

Center—Crucifixion. St. John 19:16-18.

Bottom—Annunciation. St. Luke 1:26-38.

Gift of the congregation in memory of Bishop Bowman.

North (Atlee) Window

Top—Joseph delivered from pit. Gen. 37:24.

Center—Sacrifice of Isaac. Gen. 22:1-15.

Bottom—Annunciation to Zacharias (father of John the Baptist). St. Luke 1:5-15.

Gift of Dr. J. L. Atlee, senior warden of church.

South East (Hopkins) Window

Top—Deliverance of Jonah. Jonah 1:17 and 2:10.

Center—Erection of brazen serpent. Numbers 21:6.

Bottom—Sacrifice of Manoah (father of Samson). Judges 13:18-20.

Gift of Mr. and Mrs. Newton Lightner.

Windows in the Nave

The memorial windows which fill the sides and the rear of this fine old church are of rare beauty and design. Some were made in England; and others, equally beautiful, represent the American Renaissance in the art of stained glass.

A brief description of each window follows:

East Wall to the south of the chancel (above the picture of the Crucifixion)

This window of opalescent glass in subdued colors, showing the figure of an angel, is a Tiffany window of rare value. It was erected to the memory of

Samuel H. Reynolds, 1832-1889

Mary F. Reynolds, 1838-1896

South Wall (from east to west)

1. Lower (behind the pulpit)—

Historians are interested in this window with the inscription which reads: "George Ross, Signer of the Declaration of Independence, Died July 14, 1799." The window was presented by Miss Mary Ross, in 1878 (?). The inscription is incorrect—George Ross died in 1779.

1. Upper (South Wall)—

The window erected to the memory of Mira Lloyd Kauffman represents the angel bearing the glad song of the Incarnation, "For Behold I Bring You Good Tidings of Great Joy." The inscription reads—

M. S. Mira Lloyd Kauffman
Jan. 29, 1872, Aged 14 years.

2. Lower (South Wall)—

Critics have commented very favorably on this memorial window to Miss Harriet Old, because of its ideal figure and fine illumination. The subject is Saint Mark, carrying his scroll. The inscription reads:

M. S. Harriet Old
Born Oct. 6th 1791—Died Feb. 27, 1870.
Christmas 1879 N. L.

The window was given by Newton Lightner.

2. Upper (South Wall)—

This window shows the risen Christ appearing to Mary Magdalene in the Garden. Inscribed:

Alexander Laws Hayes, 1793-1875

3. Lower (South Wall)—

One of the most impressive windows in the church represents Christ in the temple. It was erected to the memory of James Buchanan Johnston by his mother, Harriet Lane Johnston. When a young woman, Harriet Lane acted as official hostess in the White House during the administration of her uncle, President James Buchanan. A few years after the Civil War she married Henry E. Johnston; and they named their first son in honor of President Buchanan. After a singularly happy married life, she lost in rapid succession her husband and her two boys by death. In Lancaster she lived at Wheatland, James Buchanan's residence until his inauguration as president, and was a loyal member of St. James' Church. The memorial window to her older son shows the youthful Jesus in the center of a group, "both hearing them, and asking them questions." The expressions upon the faces of the venerable doctors and the inspired countenance of the divine youth are portrayed with great artistic skill. Under this window is a quotation, which is not quite accurate from the scriptural point of view. It reads,

"Wist ye not that I must be in my Father's House?" The inscription is:

J.B.J.

Nat: Nov. 21, 1866

J.B.J.

Ob. March 25, 1881

To the Glory of God and in Blessed Memory of
James Buchanan Johnston, Whom God Took unto
Himself on Annunciation Day 1881 in the
Fifteenth Year of his Age. This window was

H.E.J. placed here by his Loving Parents on Easter Day 1882. H.L.J.

'He being made Perfect in a short time,
fulfilled a long time,
His soul pleased the Lord; therefore
Hasted He to take him away.'

3. Upper (South Wall)—

This representation of the Archangel Michael, with the avenging sword and the multi-colored wings, is part of the gift of Harriet Lane Johnston, and was presented with the lower window. It is said that the face of the angel depicts the features of her son. The inscriptions are:

"Go Thy Way, Thy Son Liveth."
"He asked Life of Thee, and Thou gavest him a
Long Life even forever and ever."

4. Lower (South Wall)—

This window represents Mary and Martha waiting on Christ, each in her own way. Martha is doing the household chores, but Mary sits at the feet of the Master. The window bears the quotation: "One Thing is Needful." The inscription is:

Gloria Dei

Sacred to the Memory of
Anna A. Hopkins, Wife of Newton Lightner
Who departed this life April 11, 1886 Aged 76 years

4. Upper (South Wall)—

This window, portraying an angel clad in purple raiment, bears the quotation: "To Thee All Angels Cry Aloud." Like the lower window, it was presented by Newton Lightner in memory of his wife.

5. Upper (Small window above the door opening on Orange Street)—

This window bears the quotation:

Angelis Suis Mandavit De Te
Ut custodiant Te.

(He has given his angels charge over thee, to
keep thee in all thy ways. Ps. 91; v. 11.)

It was presented by the Parish Children in 1879.

West Wall Windows (from south to north)

Upper Windows

1. This window is a representation of Moses carrying the Ten Commandments from Mount Sinai. It has no inscription.
2. Center Window in West Wall. This window portrays King David and bears the inscription:

To the Glory of God and in Memory of
Mrs. Mary Eshleman Hiester Levis
Who Departed this Life—July 19th, A.D. 1889.
3. This window represents Simeon saying the Nunc Dimitis, while holding the infant Jesus.

In Loving Memory
B. Frank Eshleman
March 10, 1847—December 17, 1903.

Lower Windows (from south to north) in West Wall—

These beautiful stained glass windows were designed and built in the style of the medieval cathedral windows. Those on either side of the font were given by Mr. and Mrs. John J. Evans in memory of their daughter, Mrs. Katharine Evans Marshall; the other two windows—those farthest south and north—were erected by the congregation in memory of Dr. and Mrs. Clifford Gray Twombly.

A brief description of the windows from south to north follows:

1. In memory of the Rev. Dr. Twombly.

The window shows three scenes in the life of Christ—

Top—Jesus as a young carpenter in Nazareth.
Center—Baptism of Jesus by John the Baptist.
Bottom—Jesus preaching by the Sea of Galilee.

He is calling on the fishermen, Simon Peter, and James and John, the sons of Zebedee, to follow him and become fishers of men.

The inscription of the window:

In Loving Memory of
Clifford Gray Twombly, D.D.
Born May 7, 1869 Died Dec. 29, 1942
Rector of St. James' Church 1907-1939

2. In memory of Katharine Evans Marshall

This window portrays—

Top—The Annunciation
Center—The birth of Christ
Bottom—Joseph and Mary present the infant Jesus in the
temple. Simeon took him in his arms and spoke the
Nunc Dimittis.

The window is inscribed:

In Loving Memory of
Katharine Evans Marshall
Born March 18, 1898
Died March 5, 1933

3. To the north of the font—

The scenes continue the theme of Childhood.

Top—The three Magi coming to worship the new-born
King.
Center—The flight of the Holy Family to Egypt.
Bottom—Christ blessing little children.

The window also was erected to the memory of Katharine
Evans Marshall, and bears the quotation:

“That ye may be Children of Light.”

4. Farthest north of the four—

The scenes are as follows:

Top—The miracle at the Pool of Bethesda, where Jesus
said, “Take up thy bed and walk.”
Center—As Jesus went through the corn on the sabbath
day, his disciples were an hungred, and began to pluck
the ears of corn, and to eat. When the Pharisees ac-
cused them of doing that which was not lawful to do
on the sabbath, Jesus answered them, “The Son of
man is Lord even of the sabbath day.”
Bottom—Jesus preaching the Sermon on the Mount.

The inscription is:

In Loving Memory of
Edith Balch Twombly
1866-1938

West Wall (Small window at very top)—

This window bears the inscription, "Sanctus, Sanctus, Sanctus, Dominus Deus." (Holy, Holy, Holy, Lord God Almighty)

North Wall (from west to east)—

1. Upper—

The gentle expression on the face of the angel is very appealing.
The window is inscribed:

With the Prayers of all Saints
M. S. George Willson
July 12th, 1879.

1. Lower (near entrance from tower)—

The window portrays the Ascension. The figure of St. Peter with his key is noteworthy. There is no inscription on this window.

2. Upper (Center window in north wall)—

The dominating emerald tinge of this window is thought to give it a spiritual effect. It portrays the Angel Gabriel and bears the quotation: "I am Gabriel, Who Stand in the presence of God."

The inscription is:

1879 A Thank Offering C.F.K. (Cyrus Frederick Knight)

The window was presented by the Rev. Mr. Knight after his recovery from a serious illness.

2. Lower (Center, north side)—

This window, showing Christ in the midst of children, was presented in memory of Miss Margaret Markee in 1884 by her pupils in the parish school.

It is inscribed:

Suffer Little Children
Margaret Markee
17 Oct. 1830 : 21 Feb. 1875
Teacher Loving and Loved, Blessing and Blessed.

At one time it had occupied the space above the Orange Street door. When it was moved to its present position, glass was added both above and below the picture.

3. Upper (Farthest east in north wall)—

This window, representing the Archangel Gabriel, was presented by Clement B. Grubb.

It is inscribed:

The Trumpet Shall Sound and the Dead Shall be Raised.

Ethel G. Beall Smith : Clement Grubb Smith
: Stanley McD. Smith
: William Howard Smith
: Heber L. Smith
: John Hiestand Irwin

3. Lower (The Grubb Window)—

Jesus is represented as the Good Shepherd.

The inscription is:

I am the Good Shepherd

To the Memory of

Clement Brooke Grubb, Died Oct. 31, 1889.

Nil Desperandum

Mary Brooke Grubb, wife Died Feb. 23, 1889.
Harriet Brooke Grubb Irwin Died Mar. 22, 1906.
Charles Brooke Grubb Died Nov. 12, 1911.
Mary Lilly B. Grubb Beall Died Oct. 14, 1916.
Ella Jane Grubb Smith Died Feb. 22, 1920.
Daisy E. Brooke Grubb Died Sept. 10, 1936.

East Wall—To the north of the chancel

The Nauman window is another Tiffany window, containing the characteristic opalescent glass. It is inscribed:

Gloria in Excelsis

Anne Franklin Henderson

Nauman

1868

1893



IN HONOR OF
MEMBERS OF ST. JAMES' CHURCH
WHO SERVED AMERICA DURING
THE TIME OF THE REVOLUTION

GEORGE ROSS
SIGNER OF
THE DECLARATION OF INDEPENDENCE

MAJOR GENERAL EDWARD HAND
FRIEND AND COMPANION IN ARMS OF
GENERAL GEORGE WASHINGTON

EDWARD SHIPPEN
CHAIRMAN OF
THE COMMITTEE OF CORRESPONDENCE

JUDGE WILLIAM AUGUSTUS ARBEE
CHAIRMAN OF
THE COMMITTEE OF PUBLIC SAFETY

COLONEL MATTHEW'S SLOUGH
MAJOR JOHN LIGHT
LIEUTENANT WILDER BEVINS
OFFICERS IN THE WAR

JUDGE EASPER VINEE
ROBERT COLEMAN
CAPTAIN STEPHEN CHAMBERS
ONE OF THE SIX LANCASTER DELEGATES
TO THE STATE CONVENTION WHICH RATIFIED
THE CONSTITUTION OF THE UNITED STATES

TEN PATRIOTS OF REVOLUTION FROM ST. JAMES' CHURCH
(Tablet on the Church Building)

Revolutionary War Tablet

Ten names of St. James' Church members who served in the American Revolution with distinction are inscribed on a bronze tablet erected on the exterior of the south wall of the church on March 27, 1931, in honor of all the members of St. James' Church who served America during the time of the Revolution. The tablet was erected by St. James' Church School and the inscription, prepared by the Rev. Dr. Clifford Gray Twombly, is as follows:

IN HONOR OF
MEMBERS OF ST. JAMES' CHURCH
WHO SERVED AMERICA DURING
THE TIME OF THE REVOLUTION

GEORGE ROSS
SIGNER OF
THE DECLARATION OF INDEPENDENCE

MAJOR GENERAL EDWARD HAND
FRIEND AND COMPANION IN ARMS OF
GENERAL GEORGE WASHINGTON

EDWARD SHIPPEN
CHAIRMAN OF
THE COMMITTEE OF CORRESPONDENCE

JUDGE WILLIAM AUGUSTUS ATLEE
CHAIRMAN OF
THE COMMITTEE OF PUBLIC SAFETY

COLONEL MATTHIAS SLOUGH
MAJOR JOHN LIGHT
LIEUTENANT WILDER BEVINS
OFFICERS IN THE WAR

JUDGE JASPER YEATES
ROBERT COLEMAN

CAPTAIN STEPHEN CHAMBERS

THREE OF THE SIX LANCASTER DELEGATES
TO THE STATE CONVENTION WHICH RATIFIED
THE CONSTITUTION OF THE UNITED STATES

Memorial Tablets

INTERIOR OF CHURCH

The many memorial tablets on the walls of this ancient edifice serve to make the interior of St. James' Church a shrine to the worshipers,

and a center of antiquarian and genealogical interest to the visitor. The tablets are here listed in an order which begins behind the pulpit and extends around the church.

* * * * *

To the Glory of God
And in Loving Memory of
Clement Brooke Grubb
Born Feb. 9, 1815—At the family residence
Mount Hope, Lancaster County, Penn.
Baptized by Bishop White at Mount Hope
Entered into rest Oct. 31, 1889 at his residence
Lancaster, Penn.
Affectionate and faithful to all his duties in this life
Honored and peaceful in his death
“Blessed are the dead who die in the Lord.”

* * * * *

In Memory of
RICHARD LOCKE M.A.
Priest of this Parish
From A. D. 1744 to A. D. 1750.
Cum Cristo.

* * * * *

TO THE BLESSED MEMORY OF
WILLIAM AUGUSTUS MUHLENBERG, D. D.,
PRIEST,
SOMETIME CO-RECTOR OF THIS PARISH,

Who in the course of a long life, among
many other good deeds, founded the
Church of the Holy Communion, St.
Luke's Hospital and St. Johnsland in
New York. Obiit April 8, 1877; aetat,
suae 82.

WELL DONE, GOOD AND FAITHFUL SERVANT.

TO THE DEAR MEMORY OF
 JOHN S. MESSERSMITH,
 MEDICAL DIRECTOR U. S. NAVY,
 BORN MAY 26, 1810,
 DIED FEBRUARY 16, 1891.

"THOU HAST MADE HIM MOST BLESSED
 FOREVER; THOU HAST MADE HIM EXCEEDING GLAD
 WITH THY COUNTENANCE." AMEN.
 DEATH IS BUT A REFINEMENT OF LIFE.

* * * * *

Sacred
 to the Memory of
 The Right Rev. WILLIAM WHITE, D.D.
 first Bishop of the Protestant Episcopal Church
 in the DIOCESE of
 PENNSYLVANIA.

To commemorate his eminent services and holy life and
 to record their pious veneration for his memory,
 the Congregation of St. James' Church
 erected this TABLET.

He was born in Philadelphia April 4th 1747
 Consecrated Bishop at Lambeth in England Feb. 4th 1787,
 Died in Philadelphia July 17th 1836

* * * * *

Sacred to the Memory of
 The Rt. Rev. Cyrus Frederick Knight, D. D., D.C.L.
 1831 - 1891

Rector of this Parish 1877-1889
 Bishop of Milwaukee 1889-1891

Deputy to the General Convention From Three Dioceses
 During his rectorship the tower of the church
 Was built, and the vested choir of men and boys
 Was Introduced

Erected by Theodore Diller, M.D.

LOVELY IN THEIR LIVES AND
IN DEATH NOT DIVIDED

TO THE DEAR MEMORY OF—

HENRY ELLIOTT JOHNSTON

WHO DEPARTED OUT OF THIS
WORLD MAY 5TH 1884 AND OF—

HENRY HIS SECOND SON AND ONLY
SURVIVING CHILD WHO WAS TAKEN AWAY
OCTOBER 30th 1882 IN HIS 13th YEAR—

"GRANT THEM ETERNAL REST A.D.
O LORD AND LET LIGHT— 18
PERPETUAL SHINE UPON THEM" 86

* * * * *

Sacred to the Memory of

Rev. Joseph Clarkson, M. A.

Sixth Rector of this Parish A^{no} Dⁿⁱ 1799–1830

Born in Philadelphia February 27, 1765

Died in Lancaster January 25, 1830

A Faithful Servant of Jesus Christ

He was the first Deacon to be ordained
by Bishop White upon his return from England
in 1787, and the first Secretary of the
American House of Bishops in 1789. He was
one of those who helped to adapt the English
Book of Common Prayer to the use of

THE PROTESTANT EPISCOPAL
CHURCH in the UNITED STATES OF AMERICA

During his Rectorship
the main portion of the present Church Structure
was built in 1820

In Memory of
William Augustus Morton
Sometime Warden of this Parish,
Mayor of this City,
And
Past Master of Lamberton Lodge No. 476, F. and A. M.

Born Oct. 12, 1828,
Died Feb. 7, 1892.

His Church, City and Lodge, he served faithfully:

To Young Men he was a
True Friend:
And
These Be His Living Monuments.

Requiescat in Pace.

A Tribute of Respect
From His Lodge

* * * * *

"Of those immortal dead who live again in minds made better by their presence."

In Grateful Memory of
THOMAS HENRY BURROWES.

16 Nov. 1805: 25 Feb. 1871

A man of immense faith, unselfish enthusiasm, wise counsel, broad learning, high courage, resolute purpose, rare foresight, and great executive ability, whose privilege it was to confer upon his kind such wide and ever-growing benefaction, through his service to the State, as has not been surpassed since the time of William Penn. At Thirty years of age he was Secretary of the Commonwealth under Governor Joseph Ritner, from 1835 to 1838. He then put into successful operation the Common School System of Pennsylvania, thus linking his memory with the cause of General Education inseparably and with the imperishable lustre of a noble fame. For more than Thirty years he was the one man in his native State conspicuous above all others in her Educational councils. He was twice Superintendent of Public Instruction; he organized the system of Soldiers' Orphan Schools; he wrote the Normal School Law; he founded the Pennsylvania School Journal; and at the time of his death, he was President of the Pennsylvania State

Agricultural College. To no man now living does Pennsylvania owe so great a debt of gratitude. For ten years he was a Vestryman of this Church, and his mortal remains lie buried in the adjoining Churchyard.

"For I know that my Redeemer liveth."

* * * * *

ERECTED BY
ST. JAMES' CHURCH SCHOOL
IN HONOR OF
JOHN PIERSOL McCASKEY, A.M., Ph.D.
1837-1935

FOR 68 YEARS A VESTRYMAN OF ST. JAMES' CHURCH
AND FOR 15 YEARS THE RECTOR'S WARDEN
TEACHER AND PRINCIPAL IN THE BOYS' HIGH SCHOOL FOR
50 YEARS—MAYOR OF LANCASTER—PUBLISHER OF
THE PENNSYLVANIA SCHOOL JOURNAL FOR 55 YEARS
A LOYAL SUPPORTER OF HIS CHURCH, AND A
POWER FOR GOOD AMONG "HIS BOYS"

* * * * *

SACRED
to the memory of
THE RT. REV. SAMUEL BOWMAN, D.D.
Assistant Bishop of the Diocese of Pennsylvania,
and for 34 years Rector of this Church.
Eminent in Holiness,
Bounteous in Charity,
Zealous of Good Works.

To commemorate his worth an affectionate people erected this Tablet.

BORN MAY 21, 1800.

ORDAINED AUGUST 25, 1823.

ELECTED RECTOR SEPTEMBER 18, 1827.

CONSECRATED BISHOP AUGUST 23, 1858.

DIED AUGUST 3, AND BURIED AUGUST 6, 1861.

"He walked with God—and was not."

SACRED TO THE MEMORY OF
HENRY AUGUSTUS COIT
BELOVED AND REVERED AS
RECTOR OF ST. PAUL'S SCHOOL
WHO HERE BEGAN HIS MINISTRY

1853 - 1855

AND MET HIS WIFE
MARY BOWMAN WHEELER
NIECE OF THE RT. REV. SAMUEL BOWMAN, D.D.
RECTOR OF THIS PARISH

* * * * *

IN MEMORY OF
WILLIAM AUGUSTUS ATLEE
BORN JANUARY 9, 1832
VESTRYMAN APRIL 13, 1857
WARDEN APRIL 30, 1886
DIED FEBRUARY 24, 1900

FOR ALL THE SAINTS WHO FROM THEIR LABORS REST,
WHO THEE BY FAITH BEFORE THE WORLD CONFESSED,
THY NAME, O JESU, BE FOREVER BLEST.

* * * * *

In Memory of
John Light Atlee, M. D., L. L. D.,
Born November 2, 1799.
Died October 1, 1885.
Sixty-three years a Vestryman.
Fifty years Rector's church-warden
of this parish.
Zealous in the Faith, Eminent in his
profession, Untiring in well-doing,
Lovely in His Life.

Here lies the body of THOMAS COOKSON Esquire

Late of Richmond in Yorkshire

A Founder of this Parish,

Who died in Peace

March 20th 1753 Aged 43 Years

* * * * *

The Chancel Tiles

The lovely colored tiles in the chancel of St. James' with their decorative devices were the handiwork of the late Henry Chapman Mercer of Doylestown, eminent archaeologist, who invented a new method of manufacturing tiles for mural decoration and a new process of making mosaics. The tiles in St. James' Church were placed in 1916 and the tiles in the aisles and the tower floor in 1927. Many of the designs for the chancel tiles were copied from the designs on old stove plates. The subjects relate to scriptural scenes and incidents, although some of the designs portray general virtues like Wisdom and Peace. These handsome, interesting, and highly colored scenes form a decorative frieze above the altar and along both sides of the apse of the church. The tiles were presented by the Church School in 1916.

CHANCEL TILES *

Above the altar, from left to right:

1. Miracle of the oil	II Kings 4: 1-7
a. Widow approaches the Prophet	
b. Widow pours oil from miraculous jug	
c. Man pours oil	
2. Wedding at Cana of Galilee. The guests	St. John 2:1-11
3. Wedding at Cana of Galilee. Jesus and his mother	
4. Absalom caught by hair in a tree	St. John 2:1-11
5. Wedding at Cana	II Samuel 18:9
6. Miracle of the widow's oil	St. John 2:1-11
7. David and Goliath	II Kings 4:1-7
8. Abraham and Isaac	I Samuel 17
9. Samson carrying the gate of Gaza	Genesis 22:1-14
10. Garden of Eden	Judges 16:3
11. Miracle of the widow's oil	Genesis 2
	II Kings 4:1-7

* "The Bible in Iron"—Henry C. Mercer; second edition, 1941. Edited by Horace C. Mann.

Left of altar, from top to bottom:

1. Flight into Egypt	St. Matthew 2:13-14
2. David and Jonathan	I Samuel 23:16-18
3. Wedding	Non-scriptural
4. Samson and Delilah	Judges 16
5. Pharisee and Publican	St. Luke 18

Right of altar, from top to bottom:

1. Cain and Abel	Genesis 4:8
2. Elijah and the ravens	I Kings 17:4
3. Peace, represented by Mennonites	
4. War, represented by the tall grenadiers of Frederick I of Prussia	

Outside communion rail, to the left of door to vesting room:

1. Wedding at Cana. Changing of water to wine	St. John 2:1-11
2. Love Bettereth. Mote and beam	St. Luke 6:42
3. Elijah and the ravens	I Kings 17:4
4. Absalom caught by hair in a tree	II Samuel 18:9
5. David and Goliath	I Samuel 17
6. Wheel of Fortune	Non-scriptural

Copied after earliest (1726) iron stove plate yet found

Outside communion rail (south side), from left to right:

1. Miracle of the widow's oil	II Kings 4:1-7
2. Golden Calf	Exodus 32:8
3. Wine	St. John 2:1-11
4. Miracle of the widow's oil	II Kings 4:1-7

Same place, top to bottom:

1. Wedding	St. John 2:1-11
2. Samson carrying the gate of Gaza	Judges 16:3
3. Flight into Egypt	St. Matthew 2:13-14
4. Cain and Abel	Genesis 4:8
5. Wedding at Cana. Jesus and his mother	St. John 2:1-11

Single tiled figures are similar to sections of the larger panels

Rug on the Altar Step (Pede Cloth)

On the step in front of the altar of St. James' Church is placed an interesting rug or kneeling pad of more than ordinary historic significance. On it are woven a sword, the symbol of martyrdom; an escalllop shell, the symbol of pilgrimage; a pilgrim's staff and wallet, symbols of pilgrimage; and fleurs de lys, symbolic of the Holy Trinity. These symbols are associated with St. James, the Apostle, for whom the church is

named. The original rug was worked by Miss Catherine Yeates many years ago. When the original rug was worn out, the late Mrs. McMullen made an exact copy of it. Again when this copy was badly worn, the threadbare places were repaired by Mrs. C. G. Twombly in 1929. Mrs. Mary Benner, the daughter of Mrs. McMullen, in 1935 worked a new rug, copying the pattern stitch by stitch. The old is gone but the original device remains in the new.

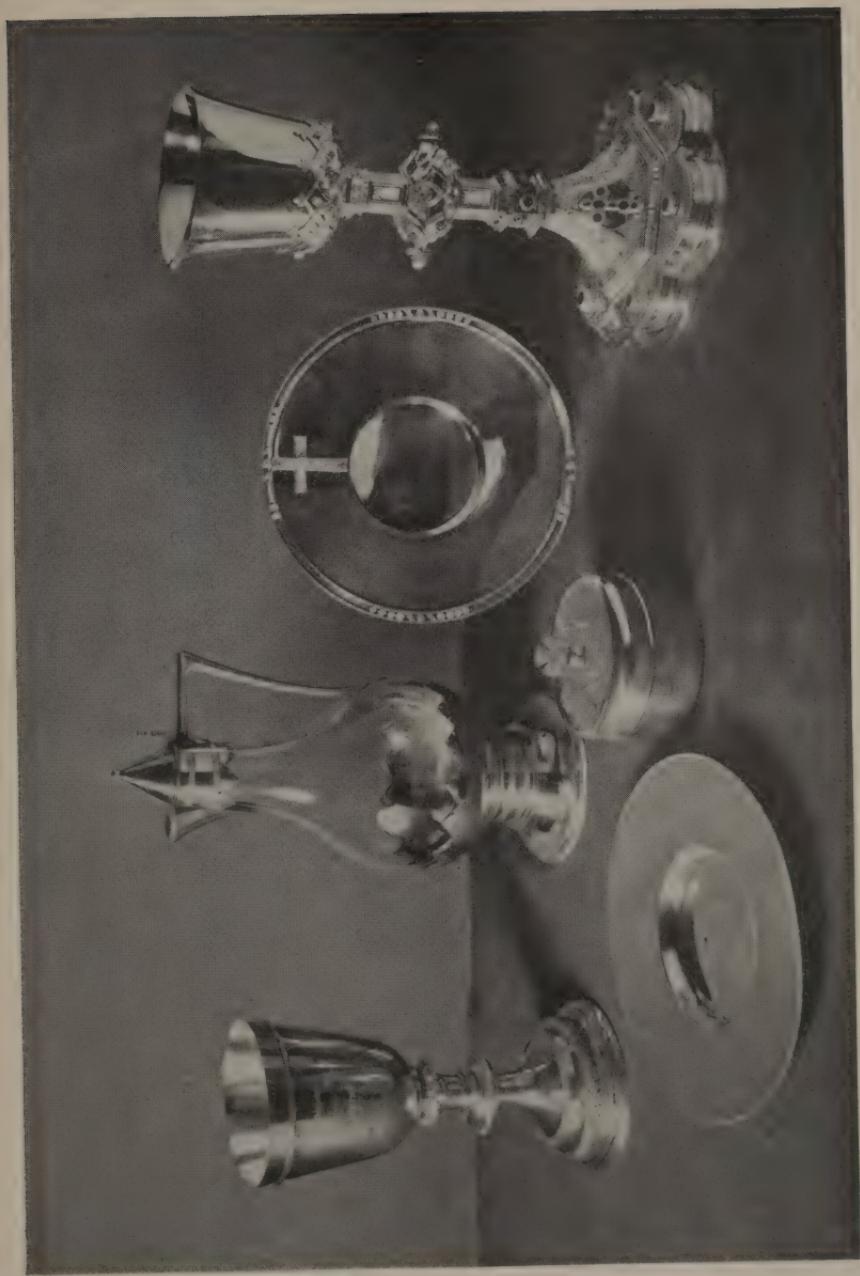
Other Memorial Gifts

1. Processional Cross, in memory of Elisha Barton Reynolds, 1895—1899.
2. Choir Room, in memory of J. Gust Zook, 1847—1908. Presented by his wife Emma E. B. Zook in 1910.
3. Choir Room Organ, presented by St. James' Circle of King's Daughters. Easter, 1918.
4. Organ Console, in memory of Edward Theodore Fraim, 1857—1917. Presented by his children Samuel and Mary Fraim—Easter, 1918.
5. Carved Oak Eagle Lectern, in memory of Isaac E. Hiester, 1824—1871. Presented by Mrs. I. E. Hiester—1884.
6. Bible for Lectern, presented by Elizabeth Allen Brubaker, 1919.
7. Bible—"A handsome edition"—presented by Mrs. Ann Coleman, February, 1842.
8. Book of Common Prayer—"A very handsome copy." Presented by Miss Henrietta Reigart, February, 1842.
9. Light Posts on pews on north side, in memory of Thomas Grotten Franklin. Presented by his mother, Sarah M. Franklin. Easter, 1911.
10. Light Posts on pews on south side, in memory of Capt. George Mayer Franklin. Presented by his wife, Sarah M. Franklin—Easter, 1911.
11. Orange Street Lantern, in memory of Will Hess Trout and Anna Catherine Trout. Presented by their grandson, William Henry Fox—Easter, 1943.
12. Light Fixtures on east wall directly above choir stalls. Presented by Mr. and Mrs. George N. Reynolds—1911.
13. Pulpit Light, presented by Samuel R. Fraim—1911.
14. Pulpit Light, in memory of Blanche Franklin Bausman. Presented by her husband, John W. B. Bausman—Easter, April 3, 1931.
15. Carved Oak Pulpit, in memory of Edward Burd Grubb, 1810—1867. Presented by Col. E. Grubb—1884.
16. Brass Railing on pulpit stairs, in memory of Clement B. Grubb. Presented by Miss Daisy E. B. Grubb—April 11, 1890.
17. Green Hangings for altar and pulpit, presented by E. Turner Messersmith—1884.
18. White Hanging for pulpit, presented by Mrs. William Potter—1884.

THE COLEMAN SILVER COMMUNION SERVICE (LEFT)

THE CLARKSON BREAD BOX (CENTER)

THE MALONE GOLD PAINT AND WILEY GOLD CHALICE (RIGHT)



19. Purple Hanging for altar, presented by Mrs. S. H. Reynolds—1884.
20. Black Hanging for altar, presented by Mrs. William B. Fordney—1884.
21. White Cloth for altar, presented by Miss Anne T. Atlee—1884.
22. Red Cloth for altar, presented by Miss Anne T. Atlee—1884.
23. Set of Linen for altar, presented by Mrs. Amos S. Henderson—1884.
24. Marble Altar reconstructed and Marble Step and Super Altar added, by John S. Messersmith, M.D.—1884.
25. Altar Step, in memory of Harriet Henderson G. Nauman, Elizabeth Hensel Nauman, and John Atlee Nauman—1925.
26. Brass Cross for altar, presented anonymously—1884.
27. Brass Vases for altar, presented by Mrs. James Wiley—1884.
28. Two Large Brass Vases for altar, presented by Anne Muhlenberg Kress—Easter, 1921.
29. Two Small Brass Vases for altar, presented by Anne Muhlenberg Kress—Easter, 1921.
30. Two Brass Candlesticks for altar, presented anonymously as a Christmas Offering, December 18, 1879. Inscribed—"Votive—St. Faith, October 6, 1879."
31. Altar Book Rest, in memory of Edward Morton. Presented by William Augustus Morton—1884.
32. Credence Table, in memory of William B. Hall and Louisa A. McCreery Hall. Presented by their children Ida M. Hall, William McCreery Hall, and Henry Carpenter Hall—Easter, 1911.
33. Candleabrum for chancel, in memory of Isabella Hamilton Raub 1856—1941. Presented by her daughter Ethel Raub Helm—1941.
34. Candleabrum for chancel, in memory of Beulah Groff Raub 1886—1918 and Stuart Hamilton Raub 1887—1932. Presented by their son Stuart Hamilton Raub, Jr.—1941.
35. Bishop's Chair, in memory of Capt. George Mayer Franklin. Presented by his sons, George S., William B., and Frederick S. Franklin—Easter, 1911.
36. Gold Decoration for chancel walls, presented by Charles B. Grubb—1884.
37. Four Silver Alms Basins and One Receiving Basin, presented by Helen K. and George N. Reynolds—Easter, 1924.
38. Two Silver Alms Basins, presented by Miss Margaret Yeates.
39. Two Silver Alms Basins, presented by Mrs. Ann Coleman—1829.
40. Sacramental Plate—Family plate of Judge Yeates for use at Holy Communion. Presented by children of Mrs. Sarah Yeates, October, 1829.
41. Silver Communion Service (chalice and paten), presented by Mrs. Ann Coleman—1829.
42. Private Communion Service (4 pieces—Paten, Chalice, Bread Box, and Flagon) in memory of Grace Cooke Clarkson 1856—1901. Presented Easter, 1901.

43. Gold Chalice, in memory of Anne Lewis Wiley, daughter of Judge Ellis Lewis. Chalice is set with her jewels. Presented by her husband, Captain James Wiley—1894.
44. Small Silver Chalice, presented by Anna Conyngham Atlee—1940.
45. Gold Paten, presented by John E. Malone, Esq., in memory of his wife Mary Audenried Malone, died 1913, and of her daughter Mary Audenried Shenk. Paten is set with jewels of Mrs. Malone.
46. Paten. "This once gilded paten, used for hundreds of years, buried by Christians to hide it from the Turks, dug up in 1913, 500 years later, on Kossovofield near Graianitsa Monastery, was presented by the Serbian Orthodox Abbott Sebastian Dabovitch to Bishop Darlington of Harrisburg for use at his 25th anniversary celebration in St. James' Church, Lancaster, Pa., on May 14, 1930." Presented by the Bishop's son Dr. Henry Darlington, rector of the Church of The Heavenly Rest, New York City—1943.
47. Paten, presented by Mira Kauffman—1872.
48. Bread Box, in memory of Joseph Clarkson, 1825—1889.
49. Flagon, presented by Mrs. Ann Coleman—Easter, 1818.
50. Apostle Spoon, in memory of A. A. J. (Ann Amelia Jefferies 1872—1878). Presented by Sarah Jefferies.
51. Baptismal Font, in memory of Mary Field Jenkins 1789—1867. Presented by R. S. Jenkins and S. H. Reynolds—1884.
52. Left Hand Railing around font, in memory of a vestryman of St. James' Church 1870—1889.
53. Right Hand Railing around font, in memory of Samuel H. Reynolds, 1832—1889.
54. Baptismal Font behind pulpit, presented by Sarah Yeates—1825.
55. Hymnboards, in memory of Ellen Key Messersmith. Presented by her children, E. Turner Messersmith and Mrs. Anna Messersmith Palmer. Easter 1908.
56. Choir Hymnals, presented by J. W. B. Bausman, Jr.—1944. This gift continues a custom begun by his father, the late J. W. B. Bausman, a choir member for many years.
57. Tiling in aisles, made possible by a gift of Henry H. Hershey in memory of his wife, Annie; and by a legacy of George N. Reynolds. July, 1927.
58. Flags of the United States, of Pennsylvania, and of Lancaster. Presented 1916.
59. Pew No. 20 was endowed by B. F. Breneman, 1837—1905.
60. Pew No. 8 on which a tablet was placed to the memory of the family worshipping there from 1765 to 1928—by their descendants W. Frederick Reynolds, Samuel H. Reynolds, Mary R. Montgomery, and Maud R. Waterman. 1933.

61. Tablet on exterior of west wall (name of parish and date of founding). Presented by George N. Reynolds—1907.
62. Painting of Crucifixion (behind pulpit), in memory of Anna Mary, wife of David Miller and daughter of Jacob Eichholtz. Painted by Jacob Eichholtz. Presented by Helen M. Wellens—1915.
63. Painting of Madonna and Child (in Parish House). Brought from Italy by the Rev. Robert S. Nevin, rector of St. Paul's Church, Rome, Italy—who had been recommended for Holy Orders by St. James' Church. After his death, his body lay in state in the room to the left of the main entrance to the parish house, where the painting now hangs. Presented by his sisters the Misses Alice and Blanche Nevin—February 8, 1908.
64. Painting of the Church in 1844, by E. H. Hammond. Presented by Mrs. Joseph B. Hutchinson—1942. Now hangs in rectory.
65. Painting of the Church. Painted in 1853 by H. R. Fahnestock, and presented by him in 1894. Now hangs in the parish house.
66. Pictures of Clergy and Laymen for parish house. Presented by Dr. John P. McCaskey—1904.
67. Wrought Iron Lanterns for parish house, in memory of Anne Caroline Coleman Alden. Presented by her grandson John Percy Alden—1904.
68. Free Room in Lancaster General Hospital, bequeathed by Miss Daisy E. B. Grubb—1936.
69. Original Manuscript, signed on April 16, 1748, by Thomas Cookson, one of the founders of the parish. The receipt acknowledges the payment of £2 by Mary Prattor—which was the first legacy received by the church. Manuscript presented by J. Watson Ellmaker—1918.
70. Four Chancel Hymnals, presented by Miss Ida M. Hall in memory of her brother, William McCreery Hall, former vestryman, registrar, and member of the choir—1944.
71. Litany Book, presented by Mrs. Robert W. B. Elliott of Sewanee, Tennessee, in honor of John Postlethwaite, one of the founders of the parish—1944.
72. Picture of Madonna (Nathaniel Fickel, 1860), presented by Mrs. Charles S. Foltz, in memory of her husband, Charles S. Foltz, 1859—1941.
73. Portrait of the Rt. Rev. Samuel Bowman by Jacob Eichholtz.
74. Portrait of Mrs. Mary Yeates Smith, founder of orphan asylum.
75. Altar Linen (for Festival services), in memory of Serena Mayer Franklin North. Presented by Mrs. J. B. Hutchinson, 1922.
76. Altar Cross, for St. James' Chapel. Presented by Mrs. Clement B. Grubb. It is now in the parish house.
77. Litany Desk, in memory of Elizabeth Coleman Leed and Ann Eliza Landis. Presented by Annetta J. Landis.

Gifts Made by the Church School to Others

Contributions to the community; for example, the Welfare Federation, the Red Cross, the Water Street Mission.

Contributions to the diocese and to other parts of the United States; for example, Texas, North Carolina, Virginia, South Dakota, Mississippi, California, Washington.

Christmas presents to the "mountain children of Plymouth, New Hampshire."

Contributions to the "Mountain Mission by Mail"—a project originated by Bishop Dallas of New Hampshire.

Annual contribution of \$50.00 to Mrs. Caroline Emery Leonard of Newton Highlands, who arranged a Christmas dinner for the Sailors' Haven of Boston. This contribution was made from 1922 to 1940, inclusive.

Contributions to the Philippine Islands, Puerto Rico, Alaska, Panama, Africa, China, Japan, Armenia, Palestine and Syria, Belgium, India, Brazil, Cuba.

Education of Mary Yang at St. Hilda's School, Wuchang, China. \$50 to \$75 annually, 1928-1933. Framed embroidery work, hanging on both sides of platform of parish house auditorium, was Mary's Christmas gift to the church school in 1931.

Education of Edna Lioe at Yenching University, Peiping, China. \$100 annually, 1931-1936.

Education of Marcia Lioe at Ginling College, Nanking, China. \$100 annually, 1937-1940. Before the capture of Nanking by the Japanese, Marcia moved with her college far into the interior of China. Communication with her finally became impossible.

Both Edna and Marcia are the daughters of the Rev. Graham Y. L. Lioe.

Training of James and Edith Lancaster at Monrovia, Liberia. 1928-1931.

Gifts Made by the Church School to the Church

1906-1944—Easter Mite Box Offerings to help parish meet diocesan apportionment for missions	\$19,006.97
1908—Ewer for font	49.50
1909—Papering parish house	119.60
1910—Prayer books and hymnals	100.00
1911—Re-finishing furniture of church	79.50
1914—Harp	420.00
1916—Chancel tiles	338.03
1921—Soldiers' Memorial	383.55
1923—Hymnals and prayer books	75.80

1923—Bible	52.39
1923—Chancel lights	32.25
1924—Red hangings for altar	300.00
1925—Green hangings for altar	355.00
1925—Case for altar hangings	75.00
1926—Purple hangings for altar	406.50
1926—Cushions for pews	500.00
1928—Chimes for organ	550.00
1929—Hymnals for choir	60.75
1929—Psalters for choir	46.41
1929—Prayer books for church	127.16
1930—Hymnals for church	137.50
1930—Bronze tablet (to patriots of Revolution)	435.00
1930—Painting pews	69.67
1933—Christmas offering (for missions apportionment of parish)	392.36
1934—Christmas offering (for missions apportionment of parish)	143.42
1934—Painting parish house	277.00
1935—Christmas offering (for missions apportionment of parish)	135.97
1937—Brick wall between churchyard and rectory yard (1936 Christmas offering)	406.55
1937—New lighting system in church	1,000.00
1937—Pledge to Campaign of Progress	1,000.00
(paid in 1938 and 1939)	
1937—Memorial tablet to Dr. McCaskey	257.00
1940—Painting interior of church	300.00
(Restoration of fresco and gold in chancel)	
1942—Parish House Improvement Fund	348.66
1942—Repairs to parish house	233.00
1943—New hymnals (1940 edition) for church	303.90

APPENDIX F

St. James' Churchyard

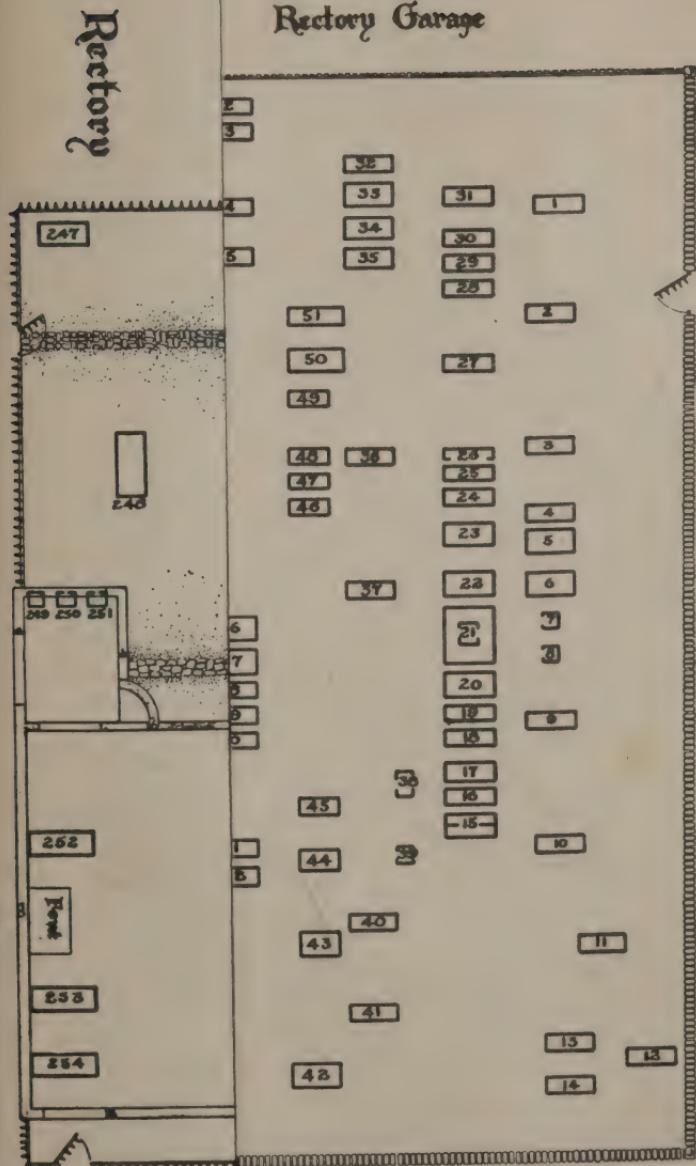
The old St. James' churchyard adjoining the church on Orange Street is of historic interest. It dates from the year 1744. The first mention of the churchyard in the vestry minutes is found in the following record of 1754: "John Harris shall have five shillings for digging every grave." In 1761 it is recorded "That as soon as the steeple is erected the vestry will, if in their power, cause to be erected a stone wall at the west and east end of the Burying Ground adjoining and belonging to the Church." In 1764 the Rev. Thomas Barton wrote: "The Graveyard is enclosed with a stone wall covered with cedar shingles."

The oldest tombstone is dated March 4, 1752, erected to a child named Susannah Hart. The second oldest stone is dated 1753 and was erected to Thomas Cookson, the first burgess of Lancaster. His tomb is now in the sacristy of St. James' Church. Some British soldiers who were quartered in Lancaster as prisoners during the period of the American Revolution were buried in St. James' churchyard. In the north wall of the robing room is a stone erected to the memory of a British soldier and his two children. His name was Hugh Stewart and he died October 1, 1776, aged forty-one years. In the north wall of the choir room is a stone on which is the name of Elizabeth Slough, October 22, 1761. The stone is an excellent example of Colonial art. Around the scroll is carved the skull, the hour glass, winged cherubs, and bow and arrow.

The chancel of the present church has been built over a portion of the old churchyard and the tombs which covered that space of fifteen feet are preserved on the floor of the chancel and the altar. When the church was extended to the line on Duke Street, thus adding twenty feet to the nave, another portion of the churchyard was added to the interior of the church. The tombs of the persons buried in that part of the churchyard are embedded in the pavement at the west entrance of the church.

Almost five hundred persons were buried in the churchyard; tombstones are erected to two hundred sixty. Many were buried of whom there is no record. Only a few years ago when air chambers were made under the study of the rectory, two skulls were found which were afterwards carefully buried. This indicates that the churchyard at one time extended as far north as the site on which the rectory now stands.

Rectory Garage



Rectory

APPENDIX F

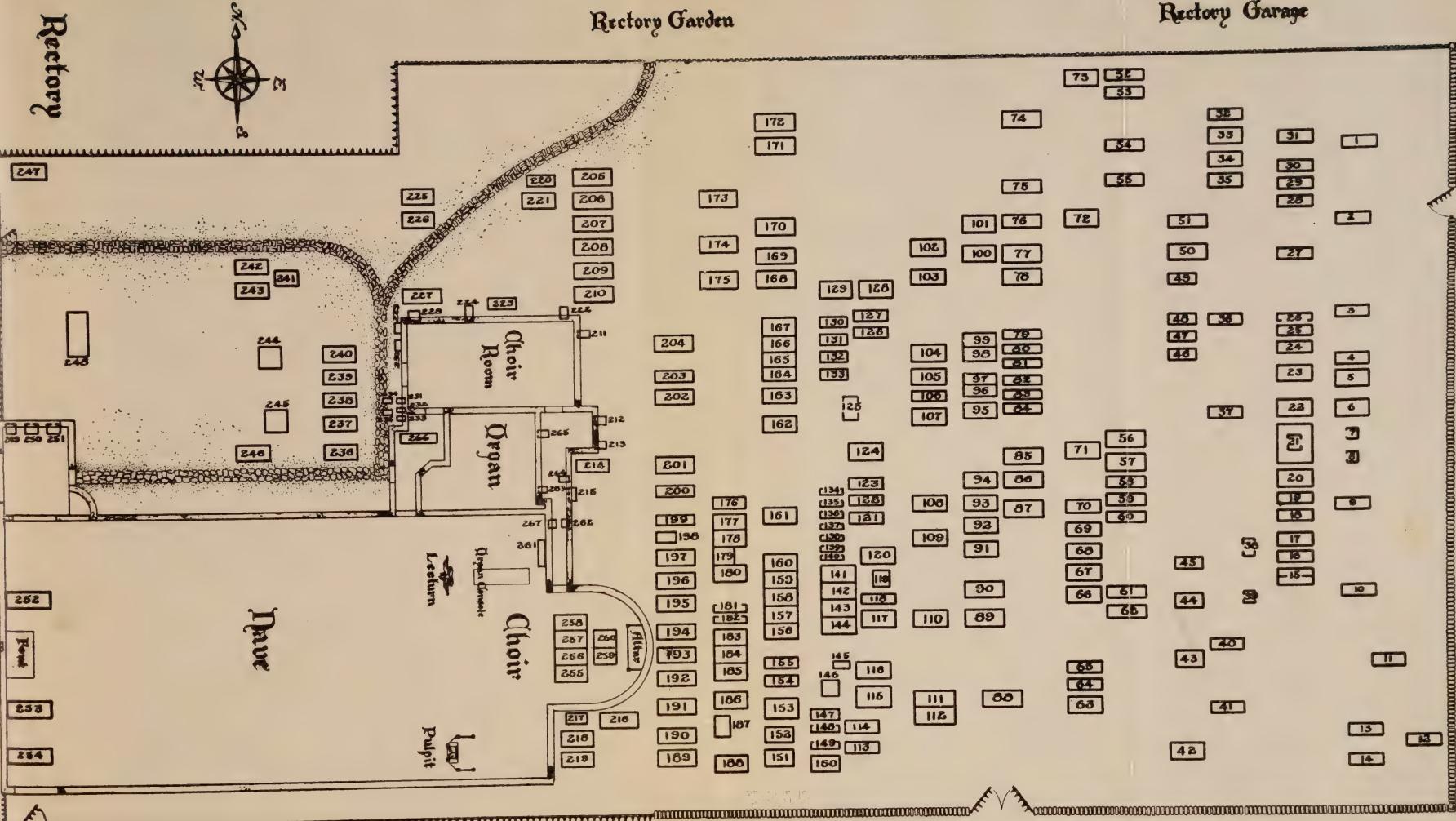
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Rectory Garden

Rectory Garage

Rectory

Drive

The parish is under great obligations to William F. Worner who presented to the church a chart of the church and churchyard showing the relative positions of all the tombstones standing on September 1, 1928, and a "key" containing a list, with dates of birth and death (when possible to give them) of all those who have tombstones still standing to their memory. In presenting it to St. James' Church, Mr. Worner wrote:

"May I call the attention of the Vestry of this venerable parish to the fact that your graveyard is one of the most attractive spots in the heart of our city; and is frequently the first place to which many visitors turn their footsteps. What the graveyards of Trinity Church and Saint Paul's Chapel are to New York City, and Christ Church, Gloria Dei, and Saint Peter's to Philadelphia, the ancient churchyard of Saint James' is to Lancaster. May the officers and people of this ancient parish ever maintain this venerable churchyard, beloved by so many, in all its quiet beauty and restfulness. We honor ourselves when we honor our dead."

TOMBSTONES IN ST. JAMES' CHURCHYARD

1. James Bolger died July 24, 1860, aged 52 years.
2. Catharine Smith died May 25, 1863, aged 93 years.
3. Samuel Laughery died December 8, 1846, aged 53 years.
4. Elizabeth Rhoads Franklin died December 13, 1865, aged 41 years.
5. Walter Franklin died February 7, 1836, aged 62 years.
6. Anne Emlen Franklin died December 14, 1852, aged 68 years.
7. Emily Franklin Darlington died January 24, 1850, aged 30 years.
William Darlington died February 13, 1850, aged 27 days.
8. Walter S. Franklin died September 20, 1838, aged 38 years.
9. Catherina Bradburn died August 10, 1801, aged 7 years.
Rachel Bradburn died October 27, 1802, aged 1 year.
10. Charlotte Elizabeth Rowe died October 19, 1852, aged 33 years.
Her twin Esther Anna Rowe died March 27, 1851, aged 32 years.
Born in Hindostan, children of Rev. Joshua Rowe and wife Charlotte, missionaries; grandchildren of Wm. Aug. Atlee.
11. Jane Baker died February 19, 1753, aged 28 years.
Edward Baker.
John Baker.
12. W. H.
13. E. M. J. R.
14. M. W. C.
15. John Hoff Atlee died May 4, 1835, aged 1 month, and 1 day.
George McClellan Atlee died May 11, 1835, aged 5 years.
(Sons of W. L. Atlee.)
16. Catharine Light died January 29, 1846, aged 82 years.

17. John Light died July 2, 1834, aged 79 years.
18. Sarah Adams Atlee died March 23, 1850, aged 68 years.
(Widow of Wm. P. Atlee.)
19. William P. Atlee died February 26, 1815, aged 42 years.
20. Mrs. Esther Atlee died July 6, 1790, aged 42 years.
William Augustus Atlee died September 9, 1793, aged 58 years.
21. William Atlee died January 16, 1826, aged 24 days.
William Atlee died January 17, 1830, aged 2 years.
- Catharine Letitia Atlee died April 6, 1838, aged 1 year.
- Samuel Emlen Atlee died January 22, 1841, aged 2 years.
- Edwin Franklin Atlee died December 10, 1843, aged 3 years.
(Children of Dr. J. L. Atlee.)
22. Sarah Howell Atlee died February 26, 1880, aged 76 years.
(Wife of Dr. J. L. Atlee.)
23. John Light Atlee died October 1, 1885, aged 85 years.
24. Emily Catharine Judd died December 14, 1849, aged nearly 3 years.
25. Mary Plummer Judd died September 6, 1849, aged nearly 6 years.
26. William Henry Judd died August 26, 1849, aged 8 years.
27. Samuel Lewis died September 30, 1822, aged 68 years.
28. C. B.
29. Charlotte Henry died February 2, 1859, aged 83 years.
(Daughter of John Henry.)
30. Charles Brown died December 23, 1858, aged 81 years.
31. Robert Frances died February 20, 1858, aged 77 years.
32. Mrs. Mary Jane Savery died August 4, 1851, aged 57 years.
33. Elizabeth E. Ellmaker died April 8, 1864, aged 41 years.
34. Catharine C. Ellmaker died July 17, 1862, aged 41 years.
35. Amos Ellmaker died November 28, 1851, aged 64 years.
Mary R. Ellmaker died March 15, 1886, aged 86 years.
36. Sophia M. Ford died September 26, 1851, aged 7 years.
37. Anne Franklin Atlee died January 18, 1899, aged 64 years.
38. Thomas Henry Burrowes died February 25, 1871, aged 65 years.
Salome Jane Burrowes died January 23, 1886, aged 65 years.
39. Dr. Francis Smith Burrowes died January 1, 1854, aged 61 years.
40. Matthias Slough Scott died October 10, 1791, aged 3 years.
Esther Scott died February 9, 1792, aged 2 years.
- Alexander Scott died March 21, 1810, aged 46 years.
41. Henry G. Slough died October 24, 1800, aged 27 years.
42. Stuart Alexander Hamilton died July 1, 1853, aged 3 months.
43. Mathias Slough, Jun., died April 10, 1766, aged 4 years.
44. Isaac Diller Wilfong died September 21, 1846, aged 1 year.
45. M. G. B./C. A. B.
46. Mary E. Chase died January 29, 1862, aged 22 years.
47. Asa H. Chase died December 30, 1857, aged 48 years.

48. Sarah C. Chase died August 28, 1855, aged 44 years.
(Wife of Asa Chase.)
49. Margaretta H. Smith died July 7, 1868.
50. George Rutter died January 22, 1846, aged 79 years.
51. Charlotte Rutter died December 1, 1848, aged 44 years.
52. Annie M. Haines died August 30, 1855, aged 21 years.
53. Henry M. Smith died August 13, 1858, aged 44 years.
54. Christianne Hays died December 6, 1838, aged 38 years.
55. Thomas Jancey died July 20, 1851, aged 7 years.
56. Margaret E. Dougherty died July 14, 1860, aged 41 years.
57. Mary Dougherty died April 25, 1847, aged 35 years.
58. Jane Morton died March 27, 1860, aged 69 years.
59. Edward Morton died January 9, 1875, aged 76 years.
60. William A. Morton died February 7, 1892, aged 63 years.
61. Joseph Boyd Palmer died November 29, 1835, aged 4 years.
Augustus Henry Palmer died November 24, 1835, aged 2 years.
62. John Cross died July 9, 1776, aged 66 years.
63. Julianna Jacobi Clarke died March 2, 1862, aged 82 years.
(Wife of Edward Clarke.)
64. Edward Clarke died February 13, 1833, aged 52 years.
65. Susannah Hart died March 4, 1752, aged 4 years. (Oldest tomb-stone.)
66. Louisa Voorhis Warriner died January 21, 1874, aged 39 years.
Mary Jane Voorhis died July 2, 1905, aged 76 years.
67. William Voorhis died May 29, 1855, aged 22 years.
(Son of Peter Voorhis.)
68. Charlotte Elizabeth Voorhis died August 16, 1843, aged 40 (?) years.
(Wife of Peter Voorhis.)
69. Peter V. S. Voorhis died February 3, 1838, aged 39 years.
70. Ann Elizabeth Voorhis died October 17, 1842, aged 16 years.
(Daughter of Peter Voorhis.)
71. Ellis Lewis died November 22, 1848, aged 18 years.
(Son of Judge Lewis.)
72. Mary Jane Tomlinson buried October 6, 1857, died in infancy.
George Tomlinson.
Sarah Ann Tomlinson.
73. Elizabeth J. Kinnersley died August 20, 1852, aged 36 years.
74. Benjamin Magor Eyre died June 25, 1849, aged 25 years.
75. Jane A. Roatch died June 15, 1847, aged 41 (?) years.
76. Henry G. Swarts died July 21, 1844.
77. John Tremayne died May 31, 1844, aged 82 years.
78. Catharine Shufflebottom died October 25, (?) 1844, aged 27 (?) years.
79. Elizabeth Shofstall died December 20, 1875, aged 80 years.
80. Mary Shofstall died September 20, 1850, aged 36 years.

81. Hiram Miller Shofstall died June 25, 1847, aged 18 years.
82. Francis H. Shofstall died November 11, 1840, aged 7 years.
83. Eliza Shofstall died January 18, 1890, aged 70 years.
84. Sophia Shofstall died June 22, 1899, aged 76 years.
85. Francis Steele Slaymaker died December 10, 1861, aged 6 months.
(Daughter of Henry Slaymaker.)
86. Henry E. Slaymaker died September 1, 1905, aged 76 years.
Mary Slaymaker died September 30, 1908, aged 80 years. (Last person buried in churchyard.)
87. Stephen C. Slaymaker died January 1, 1835, aged 32 years.
Susan Reigart Slaymaker died May 7, 1886, aged 82 years.
88. Margaret Sanderson died July 27, 1761, aged 58 years.
89. Patrick Carigan died October 15 (?), 1756, aged 52 years.
90. Louisa Wells buried February 21, 1867, aged about 70 years.
91. The Rt. Rev. Samuel Bowman died August 3, 1861, aged 61 years.
92. Mrs. Susan Sitgreaves Bowman died January 1, 1831, aged 28 years.
Susan Bowman died September 19, 1835, aged 4 years.
93. Samuel Sitgreaves Bowman died May 16, 1846, aged 20 years.
94. Mrs. Harriet R. Bowman died August 17, 1852, aged 54 years.
95. Mary Regan died July 24, 1844, aged 43 (?) years.
96. Col. Levi Rogers died February 9, 1832, aged 59 years.
97. Ann Maria Rogers died November 9, 1831, aged 48 years.
(Wife of Levi Rogers.)
98. Ann Mary Rogers died August 26, 1840, aged 40 years.
(Wife of Timothy Rogers.)
99. Timothy Rogers died October 3, 1848, aged 50 years.
100. John Pratt died September 22, 1838, aged 39 years.
(Son of John and Sabina Pratt.)
101. Sabina Pratt died January 29, 1847, aged 76 years.
John Pratt died September 30, 1801 (?).
102. Ann Jackson died August (?) 13 (?), 1828, aged 8 years.
103. Sarah Jackson died March 4, 1843, aged 43 years.
104. Katharine Emerson died April 10, 1882, aged 25 years.
105. Margaret Markee died February 21, 1875, aged 44 years.
106. Margaret Daly died February 25, 1888, aged 88 years.
107. Hannah K. Benjamin died December 13, 1902, aged nearly 96 years.
108. Anne Caroline Hall died November 2, 1841, aged 40 years.
109. Albert Moore died February 3, 1831, aged 4 years.
110. Susan Parkhurst Wright died July 28, 1826, aged 2 years.
111. Dr. Samuel Fahnestock died December 8, 1836, aged 72 years.
112. Barbara Fahnestock died October 25, 1862, aged 92 years.
(Wife of Dr. Samuel Fahnestock.)
113. Martha Gray died November 17, 1794, aged 83 years.
114. Mrs. Mary Gray died January 15, 1768, aged 90 years.

115. Edward Shippen died September 25, 1781, aged 78 years.
115. Mrs. Mary Shippen died May 2, 1778, aged 72 years.
(Wife of Edward Shippen.)
116. Joseph Shippen died February 10, 1810, aged about 78 years.
(Son of Edward Shippen.)
117. Mrs. Ann C. Grubb died October 19, 1806, aged 23 years.
(Wife of Henry Bates Grubb.)
118. Henry Bates Grubb died March 9, 1823, aged 49 years.
119. Harriet Amelia Grubb died March 29, 1858, aged 69 years.
(Wife of Henry Bates Grubb.)
120. Charles Buckley Grubb died August 15, 1833, aged 20 years.
(Son of Henry Bates Grubb.)
121. Rev. Thomas Barton died May 25, 1780, aged 50 years. (Buried in New York.)
Esther Barton died June 18, 1774, aged 43 years. (Memorial stone.)
122. Juliana W. Barton died January 21, 1867, aged 61 years.
(Daughter of Thomas B. Barton.)
Esther R. Barton died February 9, 1871, aged 70 years.
(Daughter of Thomas B. Barton.)
123. Thomas B. Barton died March 26, 1864, aged 37 years.
124. Richard C. Barton died March 29, 1859, aged 51 years.
125. Margaret Piersol McCaskey died July 18, 1898, aged 88 years.
Mary Wilson Ringwalt died November 2, 1829, aged 32 years.
126. Elizabeth Dorneck (?).
127. Hannah McLaughlin died July 30, 1847, aged 69 years.
128. George H. Whitaker died December 9, 1849, aged 63 years.
129. Sarah H. Bethel died October 21, 1850, aged 74 years.
130. Sarah Brien Rogers died February 13, 1886, aged 75 years.
131. Edward Brien Rogers died August 4, 1856, aged 15 years.
132. Mary Hand Rogers died November 1, 1849, aged 15 years.
133. Sarah Hand Rogers died November 28, 1845, aged 15 years.
134. Edmund Barton died January 7, 1855, aged 45 years.
135. Esther Rittenhouse Barton died November 1, 1869, aged 69 years.
(Daughter of David Barton and granddaughter of Rev. Thomas Barton.)
136. Daughter of David R. and Catharine Barton died March 13, 1798, aged 4 months.
137. Mary Graeff Barton died 1804, aged 4 months (?).
Catharine Emma Barton died December 1816, aged 17 months.
138. Catharine Graeff Barton died May 22, 1826, aged 48 years.
(Wife of David Barton.)
139. David Rittenhouse Barton died January 27, 1818, aged 49 years.
(Son of the Rev. Thomas Barton.)
140. Mary Graeff died February 20, 1837, aged 81 years.

141. Samuel Grubb died April 21, 1805, aged 21 years.
142. Juliana Grubb died September 20, 1803, aged 16 years.
143. Martha Grubb died January 16, 1802, aged 17 years.
(Daughter of Curtis Grubb.)
144. Ann Grubb died January 4, 1795, aged 31 years.
(Wife of Curtis Grubb.)
145. C. Y. S.
146. Margaret Yeates died February 1, 1855.
(Daughter of Jasper Yeates.)
146. Catharine Yeates died June 7, 1866, aged 82 years.
(Daughter of Jasper Yeates.)
146. John Yeates died January 7, 1844, aged 71 years.
(Only son of Jasper Yeates.)
147. Margaret Yeates Conyngham died June 13, 1823, aged 1 year.
148. Mary W. Conyngham died January 6, 1816, aged 1 year.
149. Catharine Yeates Smith died July 8, 1817, aged 6 years.
150. Jasper Yeates Smith died November 20, 1823, aged 31 years.
151. Jasper Yeates died March 14, 1817, aged 71 years.
152. Sarah Yeates died October 25, 1829, aged 80 years.
(Wife of Jasper Yeates.)
153. Stephen Chambers died May 16, 1789, aged 36 years.
154. H. C. B.
155. M. N. C.
156. Amelia Landis Jefferies died December 28, 1897, aged 91 years.
(Wife of Thomas Jefferies.)
157. Thomas Jefferies died June 23, 1850, aged 64 years.
158. C. Mary Jefferies died June 2, 1827, aged 39 years.
(Wife of Thomas Jefferies.)
159. Ann Amelia Jefferies died April 2, 1878, aged 6 years.
160. Robert McClure Jeffries killed in Civil War June 16, 1864, aged 21 years.
161. Ann Maria Duchman died December 10, 1833, aged 1 year.
162. Edward Hughes Duchman died February 10, 1840, aged 1 year.
163. Maria Duchman Lightner died September 28, 1845, aged 45 years.
(Wife of Nathaniel Lightner.)
164. Mrs. Grace Cooke Clarkson died August 25, 1824, aged 59 years.
(Wife of the Rev. Joseph Clarkson.)
165. The Rev'd Joseph Clarkson died January 25, 1830, aged 63 years.
166. Gerardus Clarkson died January 21, 1857, aged 64 years.
(Son of the Rev. Joseph Clarkson.)
167. Susan Clarkson died May 9, 1861, aged 57 years.
(Wife of Gerardus Clarkson.)
168. Lieut. Edmund Hayes died November 23, 1853, aged 29 years.
(Son of Judge Hayes.)

168. Caroline O. Hayes died September 23, 1828, aged 5 months.
Alexander Hayes died August 16, 1831, aged 7 months.
Isabella Hayes died August 6, 1836, aged 9 months.

169. Isabella Hayes died January 25, 1861, aged 60 years.
(Wife of Hon. Alexander Laws Hayes.)

170. Alexander Laws Hayes died July 13, 1875, aged 82 years.

171. Rebecca Jordan died February 9, 1862, aged 80 years.

172. Julianna Jordan died March 16, 1861, aged 81 years.

173. Thomas McMans died 1805 (?), aged 1 (?) year.

174. Charles E. Hayes died November 15, 1871, aged 42 years.
(Son of Judge Hayes.)

175. Louisa Hayes Cummins died April 18, 1868, aged 34 years.
(Daughter of Judge Hayes.)

176. Robert Dawson died April 28, 1802, aged 49 years.

177. Mrs. Mary Passmore died January 22, 1856, aged 65 years.

178. John Passmore died October 20, 1827, aged 53 years.
Grace Cooke Passmore died January 5, 1856, aged 31 (?) years.

179. John G. Passmore died February 11 (?), 1813, aged 2 years.
George Passmore died December 28, 1812, aged 7 months.

180. Elizabeth Gilpin Passmore died March 1, 1814, aged 38 years.
(Wife of John Passmore.)

181. Catharine Ewing Brien died August 30, 1821, aged 6 years.

182. Harriet Coleman Brien died June 29, 1813, aged 4 years.

183. Edward Brien died June 26, 1816, aged 47 (?) years.

184. Mrs. Dorothy Brien died August 21, 1862, aged 84 years.

185. Edward Hand Brien died June 29, 1837, aged 31 years.

186. John Hand died November 1807, aged 25 years.
(Son of Edward Hand.)

187. Katharine Hand died June 21, 1805, aged 54 years.
(Wife of Edward Hand.)

188. Edward Hand died September 3, 1802, aged 57 years.

189. Katharine Hand died April 14, 1791, aged 12 years.
Margaret Hand died 1800, aged 10 years.

190. Robert Coleman died August 14, 1825, aged 76 years.

191. Ann Coleman died October 11, 1844, aged 88 years.
(Wife of Robert Coleman.)

192. Ann Caroline Coleman died December 9, 1819, aged 23 years.

193. Harriet Coleman died March 27, 1810, aged 10 years.

194. Robert Coleman, Jr., died February 1, 1811, aged 22 years.

195. Sarah Hand Coleman died November 1, 1825, aged 23 years.

196. James Coleman died September 9, 1831, aged 47 years.

197. Thomas Bird Coleman died September 10, 1836, aged 42 years.

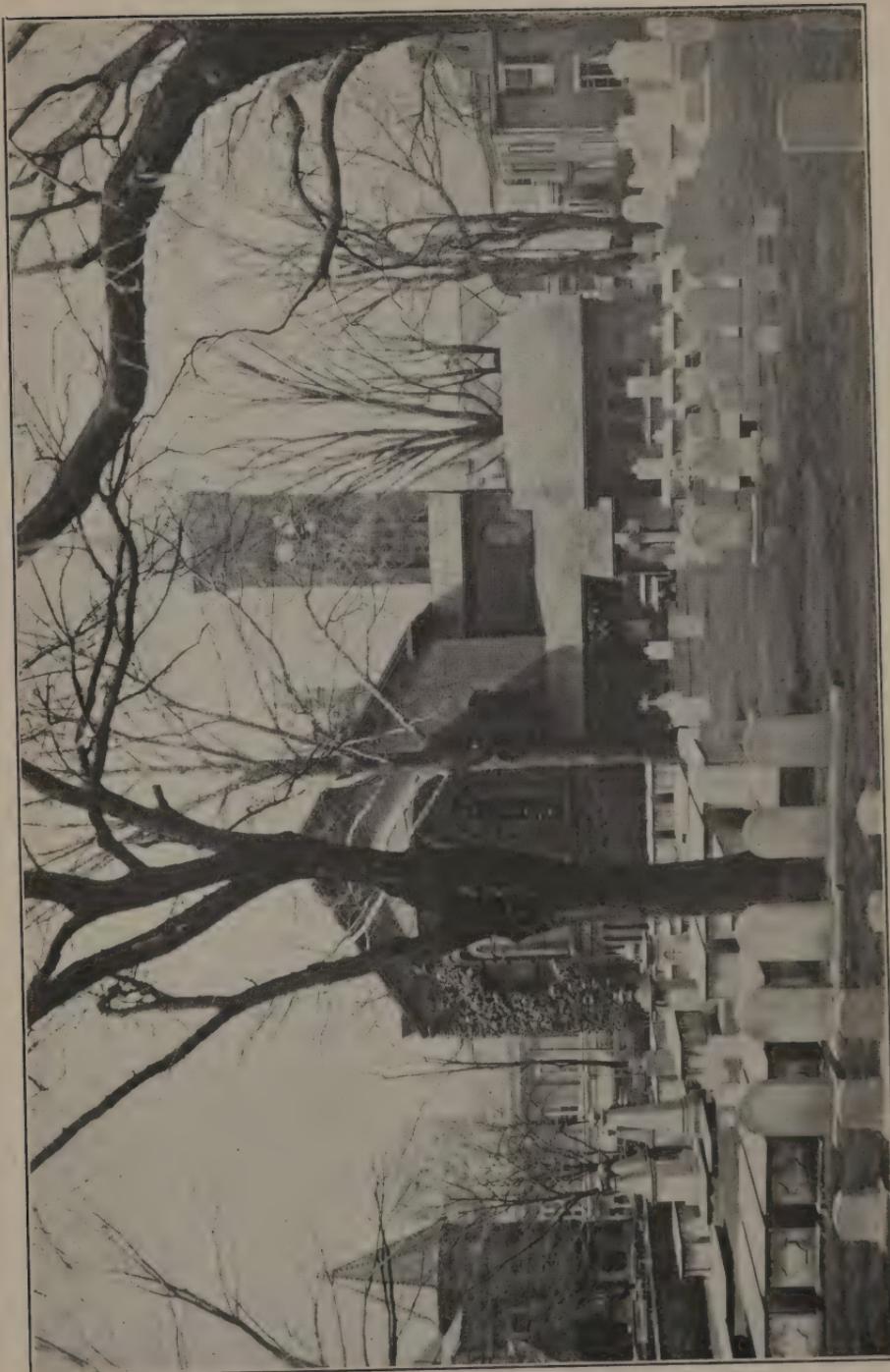
198. William Coleman died August 18, 1837, aged 61 years.

199. Elizabeth Hall Norris died December 7, 1837, aged 13 months.

200. Ann C. Norris Graham died February 21, 1883.

200. Eweretta Catharine Moore died January 31, 1830, aged about 55 years.
201. Ann Eliza Alricks Aldridge died August 11, 1815, aged 22 years.
202. Robert Kent died May 15, 1831, aged 18 years.
203. Hannah L. Nancrede died January 30, 1833, aged 13 years.
204. William Downey died May 17, 1834, aged 44 years.
205. Harriet D. McCurdy died November 19, 1884, aged 66 years.
206. Ambrose W. Fordney died April 5, 1864, aged 17 years.
207. Hannah W. Franciscus died July 17, 1855, aged 50 years.
208. Elizabeth McCurdy Flick died June 18, 1852.
209. Susan E. Flick died November 27, 1849, aged 3 years.
210. Rebecca McCurdy died July 22, 1841, aged 63 years.
211. Robert Ferman died September 18, 1832, aged 1 year.
Samuel Ferman died February 12, 1838 (?), aged 42 days.
212. Archibald Musser died January 13, 1774, aged 34 years.
213. Harriet Cuthbert died December 26, 1780, aged 4 months.
214. Eliza Jacobs Rogers died May 11, 1822, aged 19 years.
(Wife of Molton C. Rogers.)
215. Nicolaus Messerschmit died September 12, 1762, aged 42 years.
216. Washington Hopkins died April 21, 1833, aged 33 years.
Mary Franklin Hopkins died December 17, 1893, aged 89 years.
217. George Ross Hopkins died February 19, 1821, aged 28 years.
(Son of James Hopkins.)
218. Anna Reigart Hopkins died January 4, 1826, aged 30 years.
(Daughter of Adam Reigart and wife of George Hopkins.)
219. Adam R. Hopkins died December 15, 1854, aged 38 years.
Horace Hopkins died February 10, 1857, aged 36 years.
220. James Young died October 31, 1820, aged 10 days.
221. Lydia Palmer died January 28, 1851, aged 23 years.
222. Hugh Stewart died October 1, 1776, aged 41 years.
(British soldier.)
Hugh Stewart Jr., died December 10, 1776, aged 5 years.
Joseph Stewart died (?), aged (?).
223. Mary Brintnall died July 31, 1843, aged 41 years.
224. Charlotte Boyl died (?), aged (?).
225. Isaac Diller died January 22, 1866, aged 2 years.
226. George Steinman Diller died May 9, 1858, aged 1 year.
227. Sarah A. Fisher died March 22, 1878.
228. Elizabeth Slough died October 22, 1761, aged 43 years.
229. George Diller died December 22, 1858, aged 73 years.
230. Lydia Diller died February 21, 1845, aged 60 years.
231. Ella Bianca Diller died July 22, 1849, aged 4 months.
232. Ellen May Diller died June 12, 1847, aged 1 month.
233. Joseph Hoover Diller died August 19, 1850, aged 4 months.
234. Mary Elizabeth Diller died February 14, 1844, aged 7 days.

ST. JAMES' CHURCH AND CHURCHYARD FROM THE EAST (1929)



- 235. Mary Lydia Diller died September 9, 1850, aged 3 months.
- 236. Robert Dodge died May 30, 1807, aged 54 (?) years.
- 237. Eleanor Morton died June 6, 1845, aged 63 years.
- 238. John Morton died July 13, 1851, aged 74 years.
- 239. John S. Morton died July 5, 1854, aged 38 years.
- 240. Ann Morton died January 18, 1857, aged 38 years.
- 241. Stephen Johnson died February 17, 1827, aged 30 years.
- 242. Anthony T. Burns died May 18, 1833, aged 42 years.
- 243. Mary Ann Burns died January 21, 1848, aged 49 years.
- 244. Phillip Miller died September 26, 1883, aged 70 years.
Jane Morton Miller died April 7, 1881, aged 73 years.
- 245. Mary Wilson died December 8, 1870, aged 1 year.
- 246. Margaret Sonnet died January 4, 1832, aged 81 years.
- 247. Elizabeth Freeman died December 1, 1849, aged 23 years.
- 248. Thomas Henry Burrowes died February 25, 1871, aged 65 years.
(Memorial stone.)
- 249. Mary Shaw died August 24, 1758, aged 19 years.
- 250. Mary Gay died March 21, 1776, aged 36 years.
Francis Gay died March 22, 1776, aged 24 days.
(Daughter of Mary Gay.)
- 251. Mary Cross died May 5, 1756, aged 63 years.
- 252. Thomas Rayner died August 10, 1809, aged 32 years.
- 253. Esther Rittenhouse Barton died June 18, 1774, aged 43 years.
(Her tombstone.)
(Wife of the Rev. Thomas Barton.)
- 254. George Bartram died April 19, 1777, aged 42 years.
- 255. James Hopkins died September 14, 1834, aged 71 years.
- 256. Ann Hopkins died December 9, 1816, aged 42 years.
- 257. Samuel D. Orrick died March 28, 1850, aged 55 years.
- 258. Caroline Ross Orrick died July 8, 1848, aged 52 years.
(Wife of Samuel D. Orrick.)
- 259. Elizabeth Old died October 2, 1832, aged 72 years.
- 260. Abraham Carpenter died July 27, 1840, aged 57 years.
- 261. Thomas Cookson died March 20, 1753, aged 43 years.
- 262. Colonel William Hamilton died April 10, 1820, aged 48 years.
- 263. Mary Ross Carpenter died August 26, 1829, aged 3 years.
- 264. Eliza M. J. Rogers died February 24, 1823, aged 11 months.
(Daughter of Molton C. Rogers.)
- 265. Lydia Hendricks died September 14, 1774, aged 19 years.
- 266. John Graeff died September 24, 1803, aged 51 (?) years.

APPENDIX G

Extant Records of Members of St. James' Church Who Have Served in the Armed Forces

EARLY WARS

Military service, 1756–1815, of those buried in the churchyard
(From the compilation by Eleanor J. Fulton and
Bertha Cochran Landis of Lancaster, Pa.)

Atlee, Hon. William Augustus: 1735–1793. Active in Revolutionary War from 1774.

Atlee, William P.: 1772–1815. Lieutenant Colonel.

Barton, David Rittenhouse: 1768–1818. Private.

Barton, Rev. Thomas: 1730–1780. Buried St. George's Church, New York City. Chaplain under Gen. Forbes, 1758, in French and Indian War.

Bevins, Wilder: died 1809. No stone. Second Lieutenant 1777, First Lieutenant 1779.

Brien, Edward: 1769–1816. Major 1797.

Burns, Anthony T.: died 1833. Private.

Chambers, Stephen, Esq.: died 1789. First Lieutenant 1776, Captain 1777, Major 1783.

Coleman, Robert, Esq.: 1748–1825. Second Lieutenant 1776, First Lieutenant 1793, Captain 1794.

Downey, William: 1790–1834. Captain on northern frontier.

Ellmaker, Amos: 1787–1851. Aid-de-camp to Gen. Forster.

Evans, Arthur: buried 1815. No stone. Volunteer from Little Britain.

Ewing, John: buried 1799. Captain.

Fahnestock, Dr. Samuel: 1764–1836. Private.

Griffiths, Isaac: died 1827. No stone. Captain.

Grubb, Henry Bates: 1774–1823. Private.

Hamilton, William: died 1820. Lieutenant Colonel.

Hand, Edward, M.D.: 1744–1802. Colonel 1776, Brigadier General 1778, Major General 1783, Adjutant General to Washington.

Light, John: 1754–1834. A minute man 1775, Major.

Passmore, John: 1774–1827. Brigade Quartermaster.

Rigg, William Augustus: 1794–1836. No stone. Fourth Sergeant.

Roberts, Thomas: died 1821. No stone. Private.

Rogers, Levi: died 1832. Captain, Colonel.

Ross, George Thompson: died 1816. No stone. Colonel at Battle of New Orleans.

Scott, Alexander, Esq.: died 1810. Cornet in troop of dragoons.

Shippen, Edward, Esq.: 1703-1781. Active in Revolution.

Shippen, Joseph, Esq.: 1732-1810. Captain 1756, Brigade Major 1758, Lieutenant Colonel 1759.

Shufflebottom, Josiah: died 1848. No stone. Private.

Slough, Matthias: 1733-1812. Colonel.

Smith, Jasper Yeates: 1792-1823. Private.

Stone, Frederick: 1734-1792. Private.

Yeates, Hon. Jasper: 1745-1817. Captain.

There are no records of those who served the nation during the Mexican, Civil, and Spanish-American wars.

LIST OF THOSE WHO SERVED IN WORLD WAR I

Harry George Anderson	Paul Kirk Gyles
Carl Joseph Aukamp	Charles Schley Hagan
Chester Harry Aukamp	Robert Russell Hagan
George Adam Aukamp	Frank Conrad Harvey
Harry Augustus Aukamp	Robert Cardwell Hensel
William Aukamp	William Hubley Herr
John Watts Baer Bausman, Jr.	Edward Warren Hite
Thomas Franklin Bausman	Henry Clay Hopkins
Richard Watson Bomberger	Samuel Reynolds Hopkins
Jacob Hay Brown	Harry Seville Humphreys
James Allen Brown	Frank Humphreys
Charles Edward Burns	Frederick Henry Kauffman
Enos James Burns	Carl David Kreider
John Franklin Cochran	Conrad Albert Krouse
Nelson Davidson	John Joseph Krouse
Robert Courtney Davis	Morris Garfield Lane
Basil Lee Edwards	Gilbert Harding Lyte
Raymond Clarkson Edwards	Richard Probst Madigan
Russell Howard Edwards	Irwin Paul Mattis
James Herbert Egan	Richard DeHaven Mayser
Benjamin Eshleman	Isaiah Leaman McKillips
Harry Miller Eshleman	William McKillips
Rodney Mercur Eshleman	Caleb Eugene Montgomery
Frederick Steinman Foltz	Rosko Conklin Nixdorf
William Busch Fordney	George Henry Ormrod
Rowan Foulke	Edward Arthur Pfenninger
William Bennett Fulmer	Herbert Alvin Pfenninger
Frank Eshleman Gyles	Percy Charles Reardon

Samuel Henry Reynolds, Jr.	John Jeffries Snyder
George Hess Rhodes	James Hale Steinman
J. Nevin Schroeder, Jr.	Robert Langdon Stewart
Charles Edward Shadell	Ralph Victor Summy
Howard Persifor Smith, III	Clarence Adam Trost
Wilson Heyward Smith	Cyril Seymour Turner
Henry Franklin Soders	Harry Edward Wolfred
William Ross Soders	George John Worman
David Emerson Snyder	

LIST OF THOSE WHO ARE SERVING IN WORLD WAR II

October 3, 1944

Mary L. Arader	Gilbert D. Deen
William B. Arnold	Gerald C. Denebrink
Elizabeth Atlee	Daniel H. Detwiler
Mary E. Aukamp	Richard M. Detwiler
Pancoast R. Baker, Jr.	W. Sanderson Detwiler, Jr.
Richard B. Bare	John B. Dirks
Donald R. Bassett	Arthur B. Dodge, Jr.
J. Richard Bauman	Richard K. Dodge
John W. B. Bausman, III	John C. Elder, Jr.
Thomas F. Bausman, Jr. (Killed in action)	Henry L. Ferich, Jr.
Mary L. Benner	Parker T. Fernald
Milo C. Berlin	Vesta W. Fernald
Donald N. Black	Paul W. Fitzpatrick
Benjamin F. Bleacher, Jr.	Frederick S. Foltz
Donald R. Bleacher	Walter R. Foote, Jr.
Enos C. Bleacher	Edward T. Fraim, Jr.
Charles F. Bowman, Jr.	Robert N. Fralich
Ira F. Burns	Frederick S. Franklin, Jr.
Lester H. Burns	Jeanne L. Fulmer
Robert W. Butt	Robert C. Gantz
Edgar O. Butz, Jr.	Barbara M. Gardner
Joseph R. Byars	Carter S. Gardner
David F. Chambers	Paul R. Garrison, Jr.
Daniel J. Charles	James P. Gelhard
Donald S. Clark	John C. Gelhard
James L. Cockrell	Robert Gelhard
Elmo F. Comstock	James J. Grassel
William B. Comstock	Charles L. Graybill
William G. Conrad	Richard L. Graybill
Stephen G. Cutting	James B. Griffith
Thomas E. Davis, Jr.	Spencer R. Griffith
	David T. Haislip

Charles G. Hamaker	Stuart H. Raub
Henry M. Hambleton	James B. Reardon, Jr.
William W. Hambleton	Martin L. Reardon, Jr.
Henry C. Harner	Richard H. Reardon
Robert M. Heitshu	Ruth B. Reardon
Benjamin E. Heller	John Nevin Rentz
Leon C. Heller, Jr.	George K. Reynolds, Jr.
Donald R. Helm	Richard P. Rudy
Charles F. Herr	Theodore K. Russell
Lauriston B. Herr	J. Nevin Schroeder, Jr.
Brandt T. Hippel	John D. Seibert
George H. Hippel, Jr.	D. Lehr Shenk (Choir)
Clarence V. Hoar	Charles Shireman
John L. A. Hopkins	Frank D. Sills
John H. Houck	Swanson Silvers
George E. Hubley	Louise W. Slack
Lewis M. Johnson	Beatrice A. Slater
Edward K. Junghans	Howard P. Smith, IV
Suzanne Kane	Richard S. Smith
Robert D. Kauffman	Henry W. Snyder
H. Roland Kauke	Willis E. Snyder
Preston H. Kline	John M. Soders
B. Franklin Kready, Jr.	Henry F. Soders
James B. Landis	Paul B. Souder, Jr.
Henry J. Marshall, Jr.	Edward N. Stimson, Jr.
Christian L. Martin, Jr.	John B. Stipe (Choir)
Frederick G. Martin	Philip R. Stockwell
Gerald A. Mattis	William E. Swartz
Robert S. Mayo	William P. Thorp, III
Chester E. Mehaffey	Archer C. Tunis, Jr.
Edward R. Miller	Robert M. Vaughn
Elizabeth R. Miller	Frank A. Veri
Paul F. Miller	James A. Weaver
William N. Miller	Lester E. Wendler, Jr. (Choir)
Price M. Morris	Richard M. Wendler (Choir)
Anne E. Parks	Barford Wilson
Charles P. Perot, Jr.	Richard H. Wissler
Melvin H. Peters	Henry H. Witmer
Albert R. Pfenninger, Jr.	Paul H. Woods (Choir)
John M. Pfenninger	Daniel A. Young

American Field Service

J. Frank Cochran

John Armstrong

Canadian Air Force

E. William Sparrow

APPENDIX H

Endowment Funds of St. James' Church (July 1, 1944)

	Total Account
Special Funds	
Bishop Bowman Church Home	\$27,486.34
This fund has grown over the years. The Charter provides that the trustees shall be the vestry of St. James' Church, and that the income be expended for the "sick, aged, and destitute members of the Protestant Episcopal Church, and for others if it possesses the ability and the occasion requires it."	
Orphan Asylum of Lancaster	\$21,671.17
The trustees are the vestry of St. James' Church. The parish house was erected in 1904 on the site of the Orphan Asylum, with an agreement by the church to pay \$5000 for the ground. This payment was made in 1941 by the legacy from the late J. W. B. Bausman.	
The income is to be used to "promote the well-being of those in need of spiritual or physical care and assistance—in the city and county of Lancaster."	
Lancaster Cemetery	
Lots numbered 1190 to 1196 inclusive, dated May 18, 1865; Recorder's Office, Book I, Volume 9, Page 340.	
Lancaster General Hospital	
"The Grubb Room" endowed by Miss Daisy E. B. Grubb and bequeathed to St. James' Church in 1936.	
For the Rector's Salary	
Regular Account	\$ 3,300.00
John L. Atlee, M.D., LL.D.	\$1,000.00
Daisy E. B. Grubb	1,300.00
Gertrude Hensel Haldy	1,000.00
<hr/>	
Total	\$3,300.00
Special Account	No Value
Ann Coleman Trust	
The original gift in 1832 was 80 shares of Farmers Bank stock, later converted into 500 shares	

Total
Account

of Farmers Trust Company stock which lost all value in the financial crisis of 1933. Until that time, rectors signed receipts for that part of their salary derived from this fund.

For General Parish Use \$19,464.21

Bertha Elizabeth Krouse Adams	\$ 2,000.00
Elizabeth Hager Appel	500.00
Caroline S. Breneman	300.00
E. and M. Clarkson	75.00

Given in memory of the Rev. Joseph Clarkson by his great-grandchildren.

Louisa Doerr	50.00
Eleanor M. Egan	100.00
Mary Mercur Eshleman	900.00
Mr. and Mrs. John J. Evans	5,000.00
Rosa R. Evans (Mrs. John J.)	200.00
Mary R. Grebinger	60.00
Elizabeth Goodbody	100.00
William B. Lorenz	1,715.71
Mary E. Muhlenberg	3,000.00
Eliza Powles	160.00
Ida M. Price	12.00
Mary E. Robinson	475.00
St. James' Chapel Fund	2,100.00
St. James' Church King's Daughters	300.00
St. James' Church Mothers Meeting	16.50
Soldiers' Memorial Fund	200.00
Ira Rowe Weaver	1,000.00
George Willson Family Memorial	1,200.00

Established by Mary W. Rettew.

Total \$19,464.21

For the Churchyard \$ 4,750.00

Ann C. Alden	\$2,000.00
Sarah H. Coleman	250.00
Cecilia H. Ellmaker	500.00
Dr. Thomas Ellmaker	1,000.00
M. C. Freeman	250.00
Clement B. Grubb	700.00
Josephine Lewis	25.00
Annie Lewis Wiley	25.00

Total \$4,750.00

	Total Account
For Special Purposes	\$ 8,117.91
Elizabeth S. Atlee	\$ 242.00
For the Sewing School or any charity in need.	
Blanche F. Bausman (Mrs. J. W. B.)	1,000.00
For parish house maintenance.	
B. F. Breneman	1,450.00
For free pews.	
Elizabeth Allen Brubaker	100.00
For flowers and Prayer Books.	
Gertrude Hensel Haldy	100.00
For St. James' Circle King's Daughters.	
Harriet Lane Johnston	1,000.00
For care of memorial window.	
Mrs. Charles I. Landis	300.00
For the Dorcas Guild, Sewing School, or any charity in need. An addition to the Elizabeth S. Atlee Fund.	
Mary E. Muhlenberg	500.00
For the Woman's Auxiliary.	
John A. Nauman Endowment Trust Fund ...	500.00
For repairs to the Nauman window and for flowers at Easter.	
The Rector's Fund of St. James' Church	347.00
For religious and charitable uses, at the discretion of the rector.	
Mary Ross	1,000.00
For music; known as the Ross Music Fund, for the Choir.	
Susan Reigart Slaymaker	972.66
For the Altar Guild and the Woman's Auxiliary.	
Clifford Gray Twombly Memorial Fund	606.25
For flowers on the altar on the first Sun- day in May each year; and for any other purpose, at the discretion of the rector.	
Total	\$8,117.91

	Total Account
SUMMARY OF THE ENDOWMENT FUNDS	
Bishop Bowman Church Home	\$27,486.34
Orphan Asylum of Lancaster	21,671.17
For the Rector's Salary	3,300.00
For General Parish Use	19,464.21
For the Churchyard	4,750.00
For Special Purposes	8,117.91
Increases in Value of the Various Funds (Result of Reinvest- ment)	972.83
 Total on July 1, 1944 	\$85,762.46
APPROXIMATE VALUE OF CHURCH PROPERTY ON JULY 1, 1944	
Church Building	\$ 95,000.00
Church Windows	20,000.00
Church Furniture and Fixtures	10,000.00
Communion Silver	6,000.00
Organ in Church	9,000.00
Rectory	16,000.00
Parish House	47,000.00
Parish House Furniture and Fixtures	6,000.00
Sextonage and Garage	5,000.00
	\$214,000.00

APPENDIX I

Heritage in Personalities

For two hundred years countless men and women of distinction and influence in the life of the church, the community, and the nation have worshipped within the walls of old St. James' Church. It is obviously not within the limits of this book, even though it were possible, to record the names and achievements of all who found in the sacred precincts of this sanctuary a house of comfort, an avenue of salvation, a field of service, and a source of inspiration and holy fellowship. For them and their descendants this was holy ground.

Throughout the seven wars in which the colonies and the states of the American Union have been engaged since the founding of St. James' Church, brave men and self-sacrificing women who worshipped here have taken a loyal and heroic part in every struggle for freedom.

The list of church wardens and vestrymen from the days of Thomas Cookson is in itself impressive. So is the list of rectors from the days of the Reverend Richard Locke. In the line of the rectors who have ministered to this venerable parish are numbered many who gained high distinction in the church. Bishop Bowman reached his elevation to the highest dignity of the church during his ministration to his people here. Then there was Bishop Ives, a rector of St. James', and the distinguished Bishop Kerfoot, whom the church records reveal as at one time a Sunday School pupil. Then there was Cyrus Frederick Knight, D.D., S.T.D., a distinguished scholar and churchman, who during his rectorship here was elected to the bishopric of Milwaukee. The names of Barton, Clarkson, Muhlenberg, Bowman, Mombert, Watson, Knight, and Twombly—they all added lustre to the work of the church.

Among the most prominent people associated with St. James' Church from the beginning have been:

Atlee, John Light (1799-1885): vestryman for 63½ years; registrar for 11 years; warden for 50½ years; delegate to Diocesan Convention for 50 years; eminent physician and surgeon; member of faculty of F. and M. College; member of Lancaster School Board.

Atlee, William Augustus (1735-1793): chief burgess of Lancaster; chairman of Committee of Safety in Revolution; warden and vestryman of St. James'; judge of the first Supreme Court of Pennsylvania.

Atlee, William Augustus: mayor of Lancaster; district attorney of Lancaster County; warden, registrar and vestryman of St. James'.

Barton, Thomas: third minister of St. James' 1759-1778; Paxton Massacre; Revolutionary War.

Batchelder, Robert C.: rector of St. James' 1939-.

Bausman, John Watts Baer: president of Farmers Trust Co.; warden and vestryman of St. James'; member of St. James' Choir.

Benjamin, Hannah K.: niece of Judah P. Benjamin, Senator, and afterwards Confederate Secretary of War; principal of parish school; managed the church orphanage; in 1878, impaired in health, she retired to the Bishop Bowman Home where she spent the remaining years of her life; she died in 1902.

Bickham, James: chief burgess of Lancaster; vestryman of St. James' Church.

Boude, Dr. Samuel: chief burgess of Lancaster; leading physician of Lancaster; member of Legislature; warden and vestryman of St. James'.

Bowman, Samuel: co-rector and rector of St. James' 1827-1861; bishop 1859-1861; established Orphan Asylum, Bishop Bowman Home, Yeates School, and St. John's Church; trustee of F. and M.; member of Lancaster School Board.

Breed, Walter Russell: rector of St. James' 1900-1907; during his rectorate, parish house was built.

Burrowes, Thomas H.: father of Pennsylvania's public school system; State Superintendent of Schools; founded Pennsylvania School Journal; wrote manual on school architecture; drafted the Normal School Law; advocated a permanent educational association; mayor of Lancaster; president of Penn State College; vestryman of St. James' Church.

Chambers, Stephen: officer in Revolutionary War; first Worshipful Master of Lodge No. 43, F. and A. M.; delegate to State Convention which ratified the Constitution of the United States; vestryman of St. James'.

Champneys, Benjamin: member of State House of Representatives and State Senate; Attorney-General of Commonwealth; president judge of Lancaster courts; member of St. James'.

Clarkson, Joseph: rector of St. James' 1799-1830; during his ministry the present structure was erected.

Coit, Henry A.: teacher and principal of St. Paul's School, Concord, N. H.; teacher in St. James' Parish School.

Coleman, Edward: interested in Conestoga navigation; member of Legislature and State Senate; vestryman and registrar of St. James'.

Coleman, Robert: delegate to State Convention which ratified the Constitution of the United States; member of Legislature; associate judge of Lancaster County; most successful iron-master of Lancaster County; warden of St. James'.

Cookson, Thomas: one of the founders of the parish; first warden; first chief burgess of Lancaster.

Craig, George: second minister of St. James' 1751-1758; during his ministry the parish records were begun.

Darlington, Edward C.: publisher of an early newspaper; member of Legislature; vestryman of St. James'.

Day, Gad: first principal of Lancaster public schools; vestryman of St. James'.

Diller, Rev. Jacob W.: rector for 38 years of St. Luke's Church, Brooklyn; member of St. James'.

Ellmaker, Amos: officer in War of 1812; district attorney for Dauphin County; president judge of Dauphin, Lebanon, and Schuylkill counties; Attorney-General of Pennsylvania; candidate for Vice-President of the United States; member of St. James'.

Ellmaker, Nathaniel: eminent attorney; vestryman of St. James'.

Eshleman, George Ross: publisher of Lancaster Law Review; vestryman and registrar of St. James'; member of St. James' Choir.

Evans, John J.: president of Armstrong Cork Co.; warden and vestryman of St. James'.

Franklin, George: delegate for many years to diocesan convention; warden and vestryman of St. James'; soldier in Civil War.

Franklin, Walter: Attorney-General of Pennsylvania; president judge of Courts of Common Pleas of Second Judicial District.

Gibson, Col. George: a founder and organizer of Lancaster townstead; first treasurer of Lancaster County; vestryman of St. James'.

Grubb, Clement Brooke: contributor to St. James'; vestryman of St. James'.

Grubb, Henry Bates: famous iron-master of Mt. Hope and Hopewell Forge; generous contributor to St. James'; built Mt. Hope mansion.

Hall, William M.: teacher and assistant principal of F. and M. Academy; vestryman and registrar of St. James'.

Hand, General Edward: general during Revolutionary War; physician; chief burgess of Lancaster; warden and vestryman of St. James'.

Hayes, Alexander L.: judge of district court; one of the founders of cotton mill; judge of Court of Common Pleas; warden and vestryman of St. James'.

Henry, William: pewholder in St. James' in 1759; county official, gunsmith, and patriot in Revolutionary days.

Hopkins, James: eminent lawyer; member of the Legislature; warden and vestryman of St. James'.

Hutchins, Joseph: fourth rector of St. James' 1783; spoke at founding of Franklin College; professor of literature at Franklin College.

Inglis, Charles: rector of Trinity Church, New York; bishop of Nova Scotia—first colonial bishop in the British Empire; teacher in the Free School in Lancaster; recommended for holy orders from St. James'; member of St. James'.

Ives, Levi S.: co-rector of St. James' 1826-1827; later became a bishop.

Jefferies, Thomas: warden and vestryman of St. James'.

Johnston, Harriet Lane: niece of James Buchanan, and his official hostess in the White House; loyal member of St. James'.

Kerfoot, James Barrett: first bishop of Pittsburgh; attended St. James' as a youth; contributions of Miss Yeates, his Sunday School teacher, enabled him to attend Flushing Institute.

Knight, Cyrus Frederick: rector of St. James' 1877-1889; during his rectorship galleries were removed, church extended westward, and the boy choir inaugurated; left St. James' to become bishop of Milwaukee.

Kuhn, Adam Simon: pewholder in St. James' in 1757; chief burgess of Lancaster.

Lewis, Ellis: president judge of Second (Lancaster) District Court; judge of Supreme Court of Pennsylvania; vestryman of St. James'.

Light, Major John: served throughout the American Revolution; chief burgess of Lancaster; member of St. James'.

Lightner, Nathaniel: member of Legislature; mayor of Lancaster; vestryman of St. James'.

Lightner, Newton: warden, vestryman, registrar, and treasurer of St. James'.

Livingston, John B.: district attorney of Lancaster County; president judge of Second Judicial District; warden and vestryman of St. James'.

Locke, Richard: first minister of St. James' 1744-1749.

Markee, Margaret: teacher in public schools and in St. James' Parochial School.

Marshall, James H.: postmaster of Lancaster; vestryman and registrar of St. James'.

Martin, Mary: teacher in old Boys' High School; teacher in Parish School; member of St. James'.

Matz, Carl: organist at St. James'.

Mayer, George Louis: president of Farmers Bank; vestryman of St. James'.

McCaskey, John Piersol: teacher and principal of old Boys' High School for 50 years; published Pennsylvania School Journal for many years; compiled song books; mayor of Lancaster; vestryman of St. James' for 68 years; warden of St. James' for 24 years.

McMullen, David: judge of Lancaster courts; president of Lancaster General Hospital; warden, vestryman, and treasurer of St. James'.

McIntire, Dinah: Old Dinah, above 100 years of age, buried in St. James' churchyard; born a slave in Maryland, she was at one time the property of Matthias Slough; often referred to as "Dinah, the Fortune Teller" she lived in a wooden shanty at the junction of Strawberry and Vine streets, at the top of Dinah's Hill.

Messersmith, John S.: medical director of the United States Navy; member of St. James' Church.

Mombert, Jacob Isidor: assistant minister and rector of St. James' 1859-1869; eminent writer and scholar; established St. James' Chapel.

Morton, William Augustus: mayor of Lancaster; first Worshipful Master of Lodge No. 476, F. and A. M.; warden and vestryman of St. James'.

Muhlenberg, William Augustus: co-rector of St. James' 1820-1826; established Lancasterian School in Lancaster; writer of hymns; founder of St. Luke's Hospital, the Church of the Holy Communion, and St. Johnland on Long Island.

Passmore, John: first mayor of Lancaster; vestryman of St. James'.

Postlethwaite, John: one of the founders of the parish; first people's warden; first court of Lancaster was held at his tavern.

Reigart, Adam: Revolutionary War patriot and soldier; member of Legislature; chief burgess of Lancaster; vestryman of St. James'.

Reigart, Emanuel C.: member of Legislature; President Fillmore's commissioner to attend the World's Fair in London; member of vestry of St. James'.

Reynolds, George N.: an incorporating trustee of the Diocese; warden and vestryman of St. James'.

Rigg, Elisha: fifth rector of St. James' 1791-1796.

Robottom, Percy: rector of St. James' 1890-1900.

Rodgers, George B.: organist and choirmaster of St. James' for 32 years; established a library for the choir boys; conducted summer camps for the boys; inaugurated Lenten organ recitals and maintained them for 30 years; leader of the organ, harp, and violin trio.

Rogers, Molton C.: State Senator and Secretary of the Commonwealth; judge of the Supreme Court of Pennsylvania; vestryman of St. James'.

Ross, George: signer of the Declaration of Independence; vestryman and warden of St. James'.

Shippen, Edward: councilman and mayor of Philadelphia; chief burgess of Lancaster at time of Paxton Massacre; judge of county court; chairman of Committee of Correspondence; one of founders and a trustee of Princeton; grandfather of Peggy, wife of Benedict Arnold; vestryman of St. James'.

Shippen, Joseph: colonel in French and Indian War; secretary of Province of Pennsylvania; assistant judge of Chester County; vestryman of St. James'.

Slough, Matthias: proprietor of famous White Swan Tavern; active in Revolutionary War.

Smith, Charles: member of Legislature and State Senator; president judge of Ninth Judicial District; president judge of Lancaster District Court; warden and vestryman of St. James'.

Twombly, Clifford Gray: rector of St. James' 1907-1939; during his rectorate choir room was built, tiles installed, and organ rebuilt; a crusading rector.

Watson, Edward Shippen: rector of St. James' 1869-1877; during his ministry chancel was built.

Witmer, B. Frank: author of articles on antiquities; vestryman and registrar of St. James'.

Yeates, Jasper: delegate to the State Convention which ratified the Constitution of the United States; judge of the Supreme Court of Pennsylvania; Yeates School named for him; warden of St. James'.

Zantzinger, Paul: chief burgess of Lancaster; member of St. James'.

APPENDIX J

Wardens of St. James' Church

since the founding

(The date is the first year of service)

Atlee, John L.	1835	Jevon, William	1751
Atlee, William	1762	Lightner, I. Newton	1874
Atlee, William Augustus	1886	Livingston, John B.	1901
Barton, William	1807	Mather, John	1759
Bausman, J. W. B.	1927	McCaskey, John P.	1912
Boude, Samuel	1753	McMullen, David	1904
Bowman, Joseph	1937	Miller, Charles L.	1942
Coleman, Robert	1818	Morton, William A.	1890
Cookson, Thomas	1744	Postlethwaite, John	1744
Evans, John J.	1936	Reynolds, George N.	1900
Franklin, George M.	1892	Ross, George	1756
Franklin, Thomas Emlen	1871	Sanderson, George	1754
Gibson, George	1753	Schroder, Francis	1900
Hand, Edward	1794	Smith, Charles	1818
Hayes, Alexander L.	1845	Smith, W. Heyward	1941
Hopkins, James	1825	Whitaker, George H.	1841
Jefferies, Thomas	1826	Yeates, Jasper	1769

Vestrymen of St. James' Church

since the founding

(The date is the first year of service)

Armstrong, C. Dudley	1931	Atlee, William Augustus	1857
Arnold, William B.	1934	Bare, Ira H.	1928
Atkinson, Matthew	1751	Barton, David	1807
Atkinson, Stephen	1757	Barton, George W.	1840
Atlee, John L., Jr.	1934	Barton, Matthias	1827
Atlee, John L.	1909	Barton, William	1808
Atlee, John L.	1822	Bassett, Arthur W.	1936
Atlee, Washington L.	1837	Bausman, J. W. B.	1904
Atlee, William	1760	Bennet, Henry	1785
Atlee, William	1807	Berwick, Edward	1751



THE CHANCEL ARCH (1944)

Bickham, James	1760	Foulke, John	1744
Blackwood, William	1869	Fraim, Samuel R.	1918
Bomberger, Richard W.	1938	Franklin, George M.	1874
Boude, Samuel	1751	Franklin, Henry S.	1900
Bowman, Charles F.	1928	Franklin, Thomas E.	1838
Bowman, Joseph E.	1922	Franklin, Thomas Emlen	1866
Breneman, Abram	1846	Franklin, Walter	1890
Breneman, B. Frank	1889	Garrison, Paul R.	1943
Breneman, Henry	1867	Gay, Edward	1838
Brinton, Edward P.	1904	Gibson, George	1751
Bristow, William	1744	Gilbert, William	1848
Burd, James	1766	Grassel, Joseph L.	1933
Burrowes, Henry C.	1900	Gray, Richard	1794
Burrowes, Thomas	1859	Grubb, Charles Brooke	1873
Buttler, Thomas	1751	Grubb, Clement Brooke	1847
Calder, George	1869	Hall, William M.	1938
Carrigan, Patrick	1745	Hamaker, William B.	1928
Chalmers, William M.	1937	Hambleton, Harry C.	1935
Chambers, Stephen	1783	Hamilton, William	1807
Clarke, Edward	1826	Hammersly, George W.	1840
Clark, John	1756	Hand, Edward	1791
Clarkson, Joseph	1848	Hart, John	1751
Coleman, Edward	1818	Hayes, Alexander L.	1829
Coleman, Robert	1818	Helm, Leigh P.	1935
Connolly, Dennis	1751	Henry, John	1769
Connolly, John	1744	Herr, Lauriston B.	1943
Conyngham, Redmond	1828	Herr, Martin L.	1887
Cookson, Thomas	1744	Hopkins, James	1807
Darlington, Edward C.	1853	Hopkins, James	1861
Davidson, John M.	1893	Hopkins, S. Reynolds	1939
Day, Gad	1841	Hopkins, Washington	1824
Detwiler, W. Sanderson	1932	Huffnagle, William K.	1840
Diller, George	1845	Jacobs, George W.	1822
Diller, Isaac	1846	Jefferies, Thomas	1818
Diller, Samuel	1890	Jevon, William	1751
Diller, William	1848	Kilgore, S. Ernest	1928
Diller, William F.	1943	Law, E. F.	1915
Dodge, Arthur B.	1912	Lewis, Ellis	1845
Eby, Simon	1867	Lightner, Nathaniel	1842
Ellmaker, Nathaniel	1845	Lightner, Newton	1843
Eshleman, B. Frank	1876	Livingston, John B.	1886
Eshleman, G. Ross	1903	Markley, George B.	1835
Evans, John J.	1904	Marshall, Henry J.	1926
Evans, John J., Jr.	1931	Marshall, James H.	1890
Fahnestock, George	1842	Martin, Christian L.	1935

Mather, John	1753	Rupley, John B.	1892
Mattis, Harry E.	1930	Sanderson, George	1751
Mayer, George L.	1818	Shaffner, John	1837
McCaskey, John P.	1867	Shippen, Edward	1769
McElrath, Thomas	1851	Shippen, Joseph	1783
McMullen, David	1892	Shroder, Francis	1854
Miller, Charles L.	1924	Slaymaker, Henry E.	1901
Montgomery, William	1794	Slough, George	1794
Moore, Daniel	1818	Smith, Charles	1791
Moore, George	1771	Smith, I. Eugene	1943
Moore, George	1820	Smith, H. Persifor, II	1902
Moore, John	1791	Smith, H. Persifor, III	1924
Moore, Robert	1832	Smith, W. Heyward	1930
Morgan, Morgan	1744	Smout, Edward	1744
Morton, Edward	1836	Steinman, John F.	1924
Morton, William A.	1876	Stelle, William	1828
Murphy, John	1751	Stone, John	1763
Musselman, B. O.	1912	Stone, John	1791
Myers, Joseph B.	1835	Stout, David	1751
Nagle, Rudolph	1822	Symons, Harry C.	1944
Newton, Thomas G.	1944	Syng, Daniel	1744
Orrick, Samuel	1827	Taylor, Edward	1745
Parr, William	1783	Thackara, J. G.	1854
Passmore, John	1818	Turbett, James	1765
Postlethwaite, John	1744	Varian, Alexander	1825
Reigart, Adam	1818	Voorhis, Peter V. S.	1833
Reigart, Emanuel C.	1861	Westhaeffer, Michael	1864
Reynolds, George N.	1890	Whitaker, George H.	1821
Reynolds, George K.	1939	Willson, George B.	1890
Reynolds, Samuel H.	1871	Wissler, Joseph B.	1927
Reynolds, Samuel, Jr.	1895	Witmer, B. Frank	1937
Rogers, Levi	1821	Wohlsen, Theodore O.	1936
Rogers, Molton C.	1818	Yeates, Jasper	1769
Rogers, Timothy	1835	Zahm, Henry L.	1862
Rose, Joseph	1751	Zook, J. Gust	1906
Ross, George	1753		

Registrars

Edward Coleman	1818–1822	William Augustus Atlee	1858–1891
George W. Jacobs	1822–1826	James H. Marshall	1891–1901
John L. Atlee	1826–1837	George B. Willson	1901–1903
Washington L. Atlee	1837–1845	H. Persifor Smith, II	1903–1904
Newton Lightner	1845–1858	Edward P. Brinton	1904–1922

G. Ross Eshleman	1922-1928	C. L. Martin	1936-1938
Ira H. Bare	1928-1931	R. W. Bomberger	1938-1940
G. Ross Eshleman	1931-1932	W. M. Hall	1940-1941
A. B. Dodge	1932-1934	S. Ernest Kilgore	1941-1943
B. Frank Witmer	1934-1936	William F. Diller	1943-

Treasurers

Thomas Cookson	1744	George Calder, Jr.	1877-1878
Jasper Yeates	1770	David McMullen	1878-1919
John Passmore	1818	S. R. Fraim	1920-1924
Gerardus Clarkson	1821-1850	John J. Evans	1924-1925
Joseph Clarkson	1850-1872	H. Persifor Smith, III	1925-1930
Newton Lightner	1872-1877	W. Heyward Smith	1930-

Organists of St. James' Church

George Bechtel	Dec. 2, 1820-Nov. 12, 1831
John Wink	Nov. 12, 1831-June 1, 1832
James Damant	June 1, 1832-Aug. 24, 1849
William Gill	1850-1859
Joseph Clarkson	1860-1867
J. E. Gleffer	1867-1875
George H. Samson	1875-1878
Carl Matz	1878-1890
Walter Bausman	1890-1891
S. M. White	1891-1893
E. Wesley Pyne	1893-1895
Charles F. Wilson	1895-1902
J. P. Symons	1902-1904
John Pleasants	1904-1906
Samuel Jessup	1906-1909
George B. Rodgers	1910-1942
Hart Giddings	1942-1943
Frank A. McConnell	1944-

APPENDIX K

Charter of the Episcopal Church at Lancaster

CHARTER OF INCORPORATION OF ST. JAMES CHURCH LANCASTER PENNSYLVANIA. Whereas the following named persons, citizens of this Commonwealth, viz.: George Ross, John Yeates, Edward Coleman, James Hopkins, Adam Reigart, John L. Atlee, Gerardus Clarkson, Thomas Jefferies, Matthias W. Barton, George Moore, John N. Lane, Molton C. Rogers, Samuel B. Boude, William Jenkins, Levi Rogers, Edward H. Brien, Ebenezer Wright, John Powell, Walter Franklin, Amos Ellmaker, John Passmore, George L. Mayer, Daniel Moore, George H. Whitaker, Edward Clark, William Montgomery, Samuel D. Quick, Alexander Varian, Abraham Carpenter, Archibald McCoy, Edward Morton, Charles Brown, Robert Stelle, Thomas Logan, Michael Wimer, Arthur Toner, Francis Hayes, Gilbert Rodman, Junr., P. V. S. Voorhis, Jacob W. Schugars, & Abraham Cole are, together with other citizens, associated as were the ancestors of many of them since the year One Thousand Seven Hundred & Forty-Four for the purpose of worshipping Almighty God according to the faith & discipline of the Protestant Episcopal Church of the United States of America, & do still for the purpose exist as a congregation in the city of Lancaster & State of Pennsylvania, & are now desirous to be reincorporated (the former act of incorporation having been lost as is supposed by lapse of time) agreeably to the provisions of the act of the General Assembly of Pennsylvania entitled, "An Act to confer on certain associations of the citizens of this Commonwealth the powers & immunities of corporations or bodies politic in law,"—they therefore declare the following to be the objects, articles, & conditions of their s'd. association, agreeably to which they desired to be incorporated, viz:

Article First. The name of the corporation shall be "The Co-Rectors or Rector, Church Wardens, & Vestrymen of St. James' Church, Lancaster, Pennsylvania.

Second. This church acknowledges itself to be a member of, & to belong to, the Protestant Episcopal Church in the State of Pennsylvania & the Protestant Episcopal Church in the United States of America; as such, it accedes to, recognizes, & adopts the Constitution, Canons, Doctrine, discipline, & worship of the Protestant Episcopal Church in the State of Pennsylvania & the Protestant Episcopal Church in the United States, and acknowledges their authority. Accordingly, any member of this church or corporation who shall disclaim or refuse conformity to the said authority shall cease to be a member of this corpora-

tion, & shall not be elected or vote in the election for Vestrymen or exercise any office or function in, concerning, or connected with the said church or corporation.

Third. The revenues and income of this corporation shall be applied to the salaries of the Co-Rectors or Rector, curates or assistant ministers, lay workers and other agents and employees of this church, the maintenance and improvement of the church and other properties of the corporation, and to the extension of Christ's Kingdom, as the Vestry shall from time to time determine.

Fourth. The said corporation shall not by deed, fine, or recovery, or by any other means, without the assent of the convention of the Protestant Episcopal Church in the Diocese of Harrisburg or of the Standing Committee of the Diocese, previously had and obtained, grant, alien, or otherwise dispose of any lands, messuages, tenements, or hereditaments in them vested, nor charge nor encumber the same to any person or persons whomsoever.

Fifth. The Co-Rectors or Rector, curates, assistant ministers, and other agents and employees of the church, shall be elected by the Church Wardens and Vestry in such manner as the canons and By-Laws shall provide; provided that curates, assistant ministers, organists and choirmasters shall be nominated to the Vestry by the Co-Rectors or Rector.

The Vestry of this Church shall be composed of the Wardens chosen as hereinafter provided, of Life Members, whose qualifications shall be as provided in the By-Laws, and of twelve members of this Church elected as hereinafter provided.

The elected members of the Vestry shall be chosen by ballot, for such terms and at such times as the By-Laws shall provide, by a plurality vote of such members of this Church of the age of twenty-one and over as shall have for a full year prior to the date of such election been worshipers in this Church and contributors to the support thereof by payment of a regular contribution duly pledged, of which qualifications the declaration of the Wardens shall be conclusive evidence; provided that no elected Vestryman who has served a term of two years or more shall be eligible for election until two years after the termination of such prior term; and provided further that no candidate shall be voted for at any such election for Vestryman whose name shall not have been filed with the Registrar at least twelve days prior to the date of such election; and provided further that the seat of any Vestryman may be declared vacant at any time, after due notice and hearing, by a vote of the majority of the Vestry for reasons affecting his moral character.

The failure to elect Vestrymen at the time fixed in the By-Laws shall not work a dissolution of the corporation, but the election shall be held on some other day in such manner as the By-Laws may prescribe; and the then existing Vestrymen shall continue in office until others be chosen.

Sixth. No person shall be the Rector or assistant minister of this church unless he shall have had Episcopal ordination, and unless he shall be in full standing with the Protestant Episcopal Church of the Diocese of Harrisburg and of the United States, and recognized as such by the Bishop of the Diocese, or in case of vacancy in the Episcopate by the Standing Committee of the Diocese of Harrisburg.

Seventh. The Co-Rectors or Rector shall annually choose from the members of this Church a Rector's Warden, whose qualifications and term of office shall be as provided in the By-Laws of this corporation.

At the first meeting of the Vestry after each annual election of Vestrymen, the Life Members and the Elected Members shall organize the Vestry by electing a Registrar, and such other officers as they shall determine. At such time they shall choose a People's Warden and an Accounting Warden, whose qualifications and term of office shall be as provided in the By-Laws of this corporation. Upon election, the Accounting Warden shall become Treasurer of the corporation.

Upon their selection, the Church Wardens shall become ex-officiis members of the Vestry.

Ex-officiis and Life Members of the Vestry, shall have the same rights and duties as elected Vestrymen.

Seven members shall constitute a quorum of the Vestry.

Eighth. The twelve following-named persons to be the Church Wardens & Vestrymen, to continue in office until the election on Easter Monday next, & until others are chosen, viz: James Hopkins, Thomas Jefferies, Molton C. Rogers, George H. Whitaker, Levi Rogers, John L. Atlee, Alexander Varian, George L. Mayer, Edward Clark, Washington Hopkins, Matthias W. Barton, & Samuel D. Orrick.

Ninth. In case of the dissolution of this corporation for any cause whatever, the lands, tenements, & other estate real & personal belonging thereto shall vest in the Bishop of the Protestant Episcopal Church in whose diocese this church may at the time be, & his successors, to be by him & them held in trust for the benefit of a future congregation of members of the Protestant Episcopal Church which may be formed in the same neighbourhood and upon the same principles as the present church & this corporation.

Tenth. Pews and sittings in this Church shall always be free.

Eleventh. The By-Laws of this corporation shall be adopted by the Vestry, and may be altered or amended from time to time in the manner said By-Laws may prescribe.

Twelfth. The members of this corporation shall be those members of this Church qualified from time to time to vote for Vestrymen, as provided in Article Fifth of this Charter as amended.

At any meeting of the members of this corporation, twenty-five members shall constitute a quorum; except meetings for the sole purpose of electing Vestrymen, when the qualified voters in attendance shall constitute a quorum.

TO THE SUPREME COURT OF THE COMMONWEALTH OF PENNSYLVANIA: I, Frederick Smith, Attorney General of the Commonwealth of Pennsylvania, certify that I have perused & examined the above-stated written Instrument, & am of opinion that the objects, articles, & conditions therein set forth & contained are lawful.

Witness my hand this twenty-second day of May A.D. One Thousand Eight Hundred & Twenty-Seven.

Fredk. Smith

Commonwealth of Pennsylvania, to wit:

We, the Judges of the Supreme Court, do certify that we have perused and examined the above written Instrument, & concur with the Attorney General that the objects, articles, & conditions therein & set forth are lawful. Witness our hands at Lancaster, the 22 May, A.D. 1827.

John B. Gibson
Thos. Duncan
Molton C. Rogers
Charles Huston

Recorded January 11th, A.D. 1833.

Per Jacob Peelor, Rec.

Charter granted by the Supreme Court of Pennsylvania May 22, 1827, recorded in the Recorder's Office of Lancaster County, Pa., January 11, 1833, in Deed Book Y, Vol. 5, at page 17; as amended January 5, 1912, recorded in Charter Book 3, page 304; and as further amended August 4, 1944, recorded in Charter Book 7, page 364.

The By-Laws of St. James' Church

I. MEETINGS

The Co-Rectors or Rector, or one of the Church Wardens, or five members of the Vestry, or twenty-five members of this Corporation may call a meeting of the members of the Corporation at any time on ten days notice.

Notice of meetings of the Corporation shall be given in such manner as the Vestry shall from time to time direct.

Twenty-five members shall constitute a quorum at any meeting of the members of the Corporation; except meetings for the sole purpose of electing Vestrymen, when the qualified voters in attendance shall constitute a quorum.

The stated meetings of the Vestry shall be held on the second Friday following the annual election of Vestrymen, and on the second Friday in January, June, and September, at 7:30 o'clock P.M., or at such other times as the Vestry may from time to time fix.

The Rector, when present, shall preside, or in his absence the Rector's Warden or the People's Warden or the Accounting Warden, at any meeting of the Corporation or of the Vestry.

Seven members shall constitute a quorum of the Vestry, but a less number may adjourn and fix another time for the meeting.

Special meetings of the Vestry may be called by the Rector, by two Wardens, or by five members of the Vestry.

II. REGISTRAR

It shall be the duty of the Registrar to keep fair minutes of the proceedings of every meeting and record the same. He shall give notice of the time and place of each meeting, and at the expiration of his term of office shall deliver to his successor all books and papers belonging thereto.

The Registrar shall ascertain from each qualified person nominated for Vestryman whether he will be a candidate; and at least seven days before each Parish election of Vestrymen, he shall notify all members qualified to vote, in such manner as the Vestry shall from time to time determine, the time and place of the annual election of Vestrymen, and the names of all qualified nominees who have not notified the Registrar of their withdrawal.

III. TREASURER

The Treasurer shall have charge of the monies belonging to the Parish; he shall keep a fair account in a book to be kept for that purpose; and shall present a statement of receipts and disbursements at each stated meeting of the Vestry, and an annual statement at the first meeting after the close of the fiscal year, which statement shall be duly audited by a certified accountant or other person appointed by the Vestry. At the expiration of his term of office, he shall deliver to his successor the Treasurer's books, and all monies of the Parish, and papers belonging to his office.

The Treasurer shall deposit all monies coming into his hands as Treasurer in a separate account or accounts in the name of the corporation in a depository or depositories designated by the Vestry.

The Treasurer shall furnish such bond, at the expense of the Parish, as the Vestry shall from time to time determine and approve.

IV. WARDENS

There shall be three Church Wardens: (1) the Rector's Warden, chosen annually by the Co-Rectors or Rector from the Vestry; (2) a

People's Warden, elected annually by the Vestry from its membership; (3) and an Accounting Warden, under the age of 65, elected annually by the Vestry; provided that no person shall be designated Rector's Warden or People's Warden for more than three successive terms in the same office. After the expiration of two years from the termination of a 3 year term, a member shall be eligible for re-appointment or re-election to the office formerly held.

The Wardens shall see that the Church and Church Yard are kept in proper repair, and shall grant permits for interment in the Church Yard under such regulations as the Vestry shall from time to time ordain. It shall be their duty also to maintain proper order in the congregation during divine service.

Upon the closing of nominations for Elected Vestrymen, the Wardens shall certify to the Registrar a list of qualified nominees; and shall also furnish the Registrar with a list of Church members entitled to vote at the next election of Vestrymen; and the decision of the Wardens shall be final on qualifications of nominees and voters.

V. VESTRYMEN

The Vestry shall be composed of the Wardens, chosen as provided in the Constitution and By-Laws, Life Vestrymen, and Elected Vestrymen.

Life Vestrymen shall be members of this church who have attained the age of seventy years, and have been members of the Vestry for twelve years. Members having these qualifications shall continue as Vestrymen for life, unless removed for cause as provided in the Constitution.

As provided in the Constitution, no Elected Vestryman who has served a term of two years or more shall be eligible for election until two years after the termination of such prior term.

At the first meeting following the annual election of Vestrymen, the Life Members and the Elected Members shall organize the Vestry by electing a Registrar, who shall also be Parish Clerk, a People's Warden, and an Accounting Warden, who shall thereupon become Treasurer, and such other officers and employees as the Vestry shall from time to time determine.

VI. ELECTION OF VESTRYMEN

On each Easter Monday, or such other day or days as the Vestry shall from time to time determine, four Vestrymen shall be elected from contributors and communicant members of this Church, over the age of twenty-five years, to serve a three year term; and additional qualified Vestrymen to fill any vacancies in twelve elected Vestrymen due to death, resignation, removal of an Elected Vestryman, or an Elected Vestryman becoming a Life Vestryman during his term.

Nominations for Elected Vestrymen shall be sent to the Registrar at least twelve days prior to the date of each election.

The qualifications of voters shall be as provided in the Constitution.

The Vestry at its last meeting prior to the time fixed for the annual election shall determine the time and place of the election; and shall have power to change the day of the election.

The Wardens shall be judges and tellers of the election or shall name suitable substitutes.

The four qualified nominees receiving the largest number of votes shall be chosen for three year terms, and the next highest for the longest unexpired term, and so on until the vacancies are filled. In case of a tie vote, the candidates shall draw lots for the office.

Upon the death or resignation of an Elected Vestryman, the Vestry may fill the vacancy, the persons so chosen to serve until the next annual election of Vestrymen.

VII. ORDER OF BUSINESS

The order of business at all stated meetings of the Vestry shall be:

1. Prayer
2. Reading of Minutes
3. Treasurer's Report
4. Approval of bills and
Treasurer's disbursements
5. Reports of Committees
6. Unfinished Business
7. New Business
8. Adjournment.

VIII. COMMITTEES

All committees shall be elected by the Vestry unless otherwise provided in these By-Laws, or in the resolution constituting a special committee.

Committee members need not be Vestrymen.

Reports of Committees shall be in writing, and be included in the minutes of the Vestry unless otherwise ordered.

Any member of a committee shall have the right to attend and speak at any meeting of the Vestry at which his Committee's report is to be acted upon, but shall not have the right to vote unless a Vestryman.

There shall be the following Standing Committees, chosen at the organization meeting of the Vestry, except the Every Member Canvass Committee which shall be chosen at the September meeting:

1. Finance Committee of five members.
2. Every Member Canvass Committee, nominated by the Rector with the approval of the Finance Committee.
3. Ushers and Collectors at Morning Service, the members to be determined from time to time by the Vestry.
4. Collectors and Ushers at Evening Service of six members.
5. Music Committee of three or more members appointed by the Rector.
6. Property Committee of five members appointed by the Rector, with the approval of the Vestry.

The Vestry shall elect Delegates and Alternate Delegates to all Diocesan Conventions.

IX. AMENDMENTS

These By-Laws may be repealed, altered, amended, or added to by a resolution in writing presented at a meeting of the Vestry and adopted by a majority vote of the total number of Vestrymen at a later stated or special meeting; provided that the notice of any meeting at which a change of the By-Laws is to be voted upon shall contain a copy of the proposed amendment. At such meeting the phraseology of the proposed amendment may be altered so long as the substance of the amendment is not changed.

APPENDIX L

Organizations and Officers in St. James' Church June 16, 1944

St. James' Church School

Superintendent:	The Rev. Robert C. Batchelder
Treasurer:	Theodore O. Wohlsen
Secretary:	Joseph L. Grassel
Dorcas Guild	Mrs. Lauriston B. Herr, Jr., Leader

King's Daughters, Senior Branch:

President:	Mrs. Mary Benner
V. President:	Miss Salome Rhoads
2nd V. President:	Mrs. T. C. S. Travis
Secretary:	Mrs. Mary S. Roeschlaub
Treasurer:	Miss Gertrude Mattis
Financ. Sec'y:	Miss Bertha Marshall

Woman's Auxiliary

President:	Mrs. Edward N. Stimson
V. President:	Mrs. John J. Evans, Sr.
:	Mrs. Charles M. Coldren
Secretary:	Mrs. John B. Graybill
Treasurer:	Mrs. George K. Reynolds

Altar Committee

Director:	Mrs. Earl Shultz
Treasurer:	Miss Fern Reese
Secretary:	Mrs. H. Pirmin Long

King's Daughters, Junior Branch

President:	Mrs. Harry F. Brooks
V. President:	Miss Mildred Lindeman
2nd V. President:	Mrs. W. F. Styer
Secretary:	Mrs. H. W. Shindle
Treasurer:	Miss Irene M. Burns

St. James' Club for Young People

President:	Julia Cox
V. President:	Jane Bradshaw
Secretary:	Betty Bassett
Treasurer:	John Smucker

St. Elizabeth's Guild

President: Mrs. C. Dudley Armstrong
 V. President: Mrs. W. Sanderson Detwiler
 Secretary: Mrs. Theodore L. Hill
 Treasurer: Mrs. Clifford J. Backstrand

Girl Scout Troop

Captain: Mrs. W. B. Franklin, Jr.
 Assistant: Mrs. J. Edwards Smith

Brownies

Leader: Mrs. J. K. Louden

St. James' Service Club

Chairman: Mrs. Paul R. Garrison
 Secretary: Mrs. Gilbert Deen
 Treasurer: Miss Ruth Reardon

SIZE OF ST. JAMES' CHURCH IN 1944

Baptized Persons	1217
Confirmed Persons	854
Communicants	665
Families	513
Church School Pupils	189
Church School Officers and Teachers	26
Church Sittings	400
Choir	
Boys	30
Men	10

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